



# The Antiquary.



MARCH, 1894.

## Notes of the Month.

THE two Carlisle Roman inscriptions mentioned in our last issue have now been moved into Tullie House. We give an amended reading of the first as it now appears when set in a good light, expanding the ligatured letters :

DEO MARTI OCELO ET  
NVMINI IMP ALEXANDRI AVG  
..... DOM .....

The third line has been obliterated, but patience may make something out of it ; the fourth line is mostly broken away. The other is as we gave it last month :

DEO . CAVII .  
ARCHIETVS

Squeezes and photographs have been sent to Mr. Haverfield.



Our correspondent, Mr. Blair, F.S.A., of South Shields, writes to us with regard to the discovery recently made at Wallsend in the allotment gardens, a little to the west of the Roman station of *Segedunum*. It will be remembered that in 1892 a fine altar with its loose base, and also the fragments of an inscription to Mercury, were discovered, which were described at the time in the *Antiquary*. The objects recently discovered are (1) the fragments of another inscription, apparently to Mercury, by the second cohort of Nervians, "pago . . . diorum." The inscription

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is in an oblong sunk panel, 10 inches by 2  $\frac{3}{4}$  inches, and reads :

D[E]O . M . C VD . F . P . COH  
II NEF M PAGO  
DIO RV M

About it is a well-carved goat and the feet of a human figure. (2) Two fragments of an altar, of which little can be made. The name, or what remains of it, of *Cornelius* or *Cornelianus* may be made out. He probably was a *beneficiarius* of the *Augusti, pro praetore* of the province. The fragments seem to read :

VI  
AEL  
CPLPRPR  
XI COH  
IIIIII

The cohort named may be the second of *Nervii*, as in the other inscription.



Specimens of dated English ironwork are so rare that it seems worth while to record them whenever they occur, however simple and



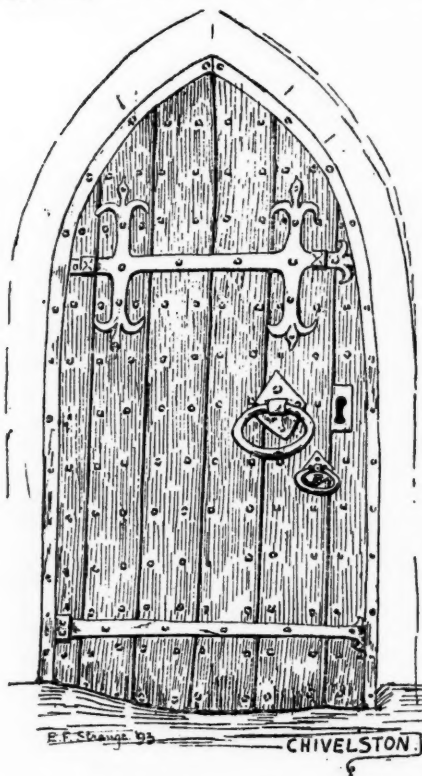
devoid of ornament they may be. The first sketch given is of the upper part of a disused door in the tower of the parish church of Stokenham, South Devon. The date tells

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its own story, and is probably that of a restoration; the hinge and ring, however, are of a period perhaps so early as the thirteenth century. It will be seen that the former is incomplete, while the lower hinge corresponding is quite modern.



The second illustration is of a door, apparently in its original state, in the ad-



jacent church of St. Sylvester, Chivelston. This is, perhaps, of a little later date than the early part of the Stokenham door. In this connection it is worth referring to the well-known door at Dartmouth, dated 1631, a curious instance of the survival of early forms in the West of England. The latest illustration of it is a sketch by Mr. C. G. Harper in his book, *Paddington to Penzance*.

Some members of the newly-formed Oxford University Brass-Rubbing Society have recently made a highly interesting discovery at the church of St. Peter's-in-the-East, Oxford. The brass on the altar tomb of Richard Atkinson, five times Mayor of Oxford, who died in 1574, with two wives, five sons and six daughters, proves to be palimpsest throughout all its parts. The reverses of the different parts seem to have all belonged to a great heraldic brass of rectangular shape of the early part of the same century. One of the smaller pieces has a mutilated inscription in Dutch. The alderman's inscription is as follows: "Here lyeth the bodie of Richard Atkinson late Alderman of Oxon wch hath borne the office of the Mayoralty fyve tymes, and was both Justice of y<sup>e</sup> peace & quorm and so Defted out of this transytory lyfe in the faith of Christ the last of May in the yere of our lorde God MCCCCCLXXIIII. Together with his late wyfe Annes Atkinson." It is not a little remarkable that an inscription on a brass to Jane Fitzherbert of the same date (1574), which is in the chapel of St. Mary Magdalen, Oxford, also has a Dutch inscription on the reverse. It seems probable that it was part of the same great brass, which had been purchased by some Oxford brass worker, and was then being used up. We regret to learn that the Atkinson brass has now been laid down again, as funds were not forthcoming to provide hinges. Twelve careful rubbings were, however, previously taken of the reverses, one of which has been kindly forwarded to us.



Four golden platters of great artistic value, two of the number having at one time been in the possession of Mary Queen of Scots prior to her marriage with Bothwell, while the remaining two once belonged to the Empress Maria Theresa, were stolen from the family collection of the Esterhazy family at their castle near Oedenburg, in Hungary, last week. "The platters," says the *Chronicle* Vienna correspondent, "were bought in London by Prince Paul Esterhazy while he was Austrian Ambassador during the reign of George IV., the price paid for them being 12,000 guineas." It is believed that the thieves have taken their booty to London.

The seizure of the "best beast" on a farm as a "heriot" for the lord of the manor seems a strange survival of our mediæval land system to find alive and in full vigour at the end of the nineteenth century. A case involving the seizure of two horses and a cow as heriots on the alienation of copyhold property near Tunbridge Wells was disposed of by Mr. Justice Charles on February 12. The existence of the manor and of the alleged right was denied in vain; the aggrieved copyholder only succeeded in proving that one heriot too many had been seized. It would appear that in many out-of-the-way country places the manorial arrangements are still kept on foot, where the lord duly holds his courts, summons his jury, amerces offenders, exacts fines, and calls for his heriots very much as his predecessors did in the days of the Plantagenets and Tudors.

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A terrible disaster has befallen the fine old church of St. Mary at Shrewsbury. Perhaps no church in the county of Salop, from its history, its varied architectural features—Norman, Early English, Perpendicular—and the perfect symmetry and blend of them all, is of greater interest to the archæologist. For three months past the beautiful Perpendicular spire has been undergoing necessary reparation, and the work was all but finished. During the terrible gale on the night of Sunday, February 11, about fifty feet of the spire fell with a tremendous crash on to the roof of the nave, utterly destroying it, and wrecking the interior of the church. The spire is of unusual height, and is reputed to be the third highest in England. The damage is estimated at £6,000. The ancient glass is fortunately uninjured. Had the catastrophe happened an hour earlier, when evening service was being held, every person in the nave must have been killed. Donations towards the restoration of the church are urgently asked for, and will be gratefully acknowledged by the vicar.

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We are constrained once again to admit an appeal for church restoration. In this case the necessity for the restoration is obvious and most pressing. The village church of Misson, near Bawtry, is a building of fair proportions, extensively rebuilt towards the end of the

fifteenth century. The west tower, the nave, clerestory, aisles, and south porch are all embattled. It has also several interesting features of earlier periods. By a most singular coincidence a double misfortune affected this parish last year from the disastrous action of lightning. On July 2, the vicar, whilst attending the Sunday-school, was struck by lightning and serious and dangerously injured. On September 3, the day he was returning to resume his duties after partial convalescence, the church itself (over which a considerable sum had been spent but a few years before) was struck and fired, the tower being completely gutted, two pinnacles thrown down, the clock destroyed, and the bells partly melted away and broken. The fittings of the body of the church and the organ were also grievously damaged. The amount needed is £1,511, of which £827 is covered by insurance. The balance of £684 is now being raised. The parishioners are all working folk, and the living one of the smallest in the diocese of Southwell. Mr. Hodgson Fowler is the architect. We really hope that some of our readers will be able to help the vicar, Rev. F. W. Keene, in his crying and exceptional need.

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Scarborough, like most of our old towns, is fast losing its old-time features and customs. It is not many years since that the Bar that crossed the main thoroughfare from the station to the harbour was removed, and now an ancient custom of the same quarter of the town seems likely to be suppressed. The tradespeople of Newborough Street are striving to secure the suppression of the ancient fairs, which, to the number of six, are held annually in that busy thoroughfare. The earliest charter authorising the holding of a fair at Scarborough dates from the beginning of the twelfth century, and further concessions in the same direction are recorded as having been made by Henry III. in 1253, by Edward II. in 1312, Edward VI. in 1551, and so on. The fairs are undoubtedly a serious obstruction to traffic, and doubtless to general business. But we cannot help feeling a pang of regret at their probable disappearance. The giving up of almost the entire street to Aunt Sallys, coconut shies, ballad-mongers, and every variety

of cheap stall, had a most curious look, and woke most interesting thoughts as to the fairs of the past.

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It was in connection with the holding of one of these fairs that an event, famous in the annals of this ancient town, took place. It is recorded that during the reign of Queen Mary a party of the Duke of Norfolk's insurgents, headed by a son of Lord Stafford, came to Scarborough on a fair day, under the pretence of being country people with produce for sale. "They thus," says the chronicler, "gained entrance to the castle, and having concealed their arms, they surprised and seized the sentinels, and then admitted their followers. So short and sharp was the attack that it gave rise to the proverb that yet remains current in the town in connection with an unlooked-for result—viz., "Scarborough warning—A word and a blow, but the blow first!" The fortress was, however, recaptured very shortly afterwards by the Earl of Westmorland, and Stafford and four of his coadjutors were beheaded.

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It is a pleasure to note the establishment of the "Northumbrian Small Pipes Society, for the cultivation and encouragement of the Folk-Music of the Borderland." The society has been formed to encourage the art of playing the Northumbrian small pipes, to preserve the melodies peculiar to the English Border, and to exhibit the musical pastimes of sword-dancing, and other traditional accompaniments of northern folk-music. The "pipe contests," carried on successfully for many years under the direction of the late Dr. J. Collingwood Bruce and a committee of management, will become a permanent feature in the society's operations. In this they will be assisted by the experience of those colleagues of the late Dr. Bruce who have associated themselves with the present undertaking. Alternating with the small pipes competition it is proposed to hold concerts, in which a varied programme of traditional tunes, local ballads, dance and pipe music, with illustrations, will be given. The committee already includes specialists in the study of our folk-music, who, with the assistance of corresponding members in all parts of Northumberland and

the adjacent Borders, will collect the numerous examples of hitherto inedited melodies, and the words peculiar to each, with the object of publication, and issue to members as funds permit. The first public Northumbrian small pipes competition of the society was held in the Art Gallery, Newcastle-upon-Tyne, on January 31, when prizes were awarded to competitors, an exhibition of sword dancing given, and a variety of local ballads sung. Mr. Walter S. Corder, of 4, Rosella Place, North Shields, is hon. secretary. The annual subscription is five shillings.

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We are glad to learn that an attempt is now being made to enlarge the Salisbury and South Wilts Museum, which was so lately described at length in the columns of the *Antiquary*, in order to provide additional space for the exhibition of the many objects of interest which now, for lack of room, are hidden from sight. Adjoining the circular room is an old dilapidated building at present disused; this it is proposed to repair and enlarge as a memorial to the late curator, Mr. J. E. Nightingale, F.S.A., who took so keen an interest in all that concerned the welfare of the museum. The sum required to carry out the above scheme will be about £250; this, it is confidently hoped, there will be no difficulty in raising, seeing how much the existence of such a museum is appreciated, over sixteen thousand persons having visited it during the past year. Subscriptions may be paid in direct to the "Nightingale Memorial Account," Messrs. Pinckneys' Bank, Salisbury.

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Professor Cummings, on January 27, gave a most interesting discourse at the Royal Institution, on the work of our native madrigalists. The professor is engaged in the patriotic task of proving that the musical genius of England, as shown by the work of her dead composers, stands on an equality with that of the other nations whose claims to musical greatness have hitherto been regarded as superior. About the origin of the madrigal there are various theories, and more as to the derivation of its name. The most probable explanation of the name appears to be that it is derived from the Spanish *madrugada*, or



dawn, and was used in Italian as the equivalent of the *Mattinata*, or morning song. The name was first given to a certain kind of poem, but afterwards transferred to the music to which the words were sung. The special characteristic of madrigal music is that it is written for a plurality of voices, and always sung without musical accompaniment. It appears to have taken shape first amongst the Flemish composers, and thence travelled to Italy, whither, in the fifteenth century, many musicians migrated from Flanders and France. Its evolution may be described as resulting from the application of the musical principles of the ancient church modes to secular song. The madrigal flourished freely in Italy and the Netherlands during a portion at least of the fifteenth and the whole of the sixteenth century. During the latter period the English composers seized hold of it, and applied themselves to its perfection with such success that our native madrigal school holds its own beyond any fear of rivalry. Professor Cummings considers Richard Edwardes, a native of Somerset, to be one of the earliest madrigal composers of note. In 1563 he was tutor at the Chapel Royal, at a time when the choir boys there were carefully trained also as actors, and were constituted into a licensed player's company by the Queen.

It is perhaps expedient that the *Antiquary* should briefly chronicle the interesting historical fact, without any particular comment, that on January 27, 1894, an extraordinary sitting of the Congregation of Rites was held at the Vatican, for the purpose of considering the proposed beatification of Joan of Arc. A favourable decision was taken, and the beatification will be promulgated by decree, the papal sanction having been obtained. Twelve cardinals, including Mgr. Langénieux, Archbishop of Rheims, recorded their votes. The decision of the cardinals will no doubt be highly popular in France, which has already testified its grateful admiration of its temporary saviour of nearly six centuries ago by the erection of various statues to her memory.

Owing to our going to press unusually early last month, we were unable to make any

reference to the lamented death, at a ripe age, of Mr. Henry Salisbury Milman, director of the Society of Antiquaries. The editor of the *Antiquary* has on many occasions profited by Mr. Milman's fund of general archaeological knowledge, which he so readily and courteously put at the disposal of the Fellows. The following is the resolution passed by the society on the motion of the President, seconded by Sir John Evans: "That the Fellows of the Society desire to place on record their sense of the great loss they have experienced through the death of their director, Mr. Milman, to whom they have been so much indebted for the last thirteen years. They deeply grieve at his loss, and desire to convey to the members of his family the assurance of their warmest sympathy under so great a bereavement." The appointment of Lord Dillon as director, in the place of the late Mr. Milman, is an admirable one.

The members of the Hull Literary Club have, at the suggestion of their secretary, Mr. William Andrews, decided to place in Holy Trinity Church, Hull, a monumental brass to the memory of James Joseph Sheahan, historian, of Hull, who died at the close of last year, and of whom a short notice appeared in our last issue.

The people of Bath seem very unfortunate with their local antiquities. A little while ago (a correspondent writes to us) some discoveries were made on the site of the Old White Lion, now being pulled down to give place to new municipal buildings. The discoveries were at first said to be Roman, but are now affirmed to be a valueless oven, the base of a possibly Norman pillar and a piece of an octagonal shaft. Whatever the truth, it seems undoubted that these finds were ignored when first exposed, and that the workmen were allowed to break them up without any previous examination. Antiquaries have often commented bitterly on the stupendous indifference which the citizens of Bath show to the antiquities of their own city, but the comments have been as ineffective as they have been numerous. It may be mere crying in the wilderness to say more; yet one may utter one farther appeal to the antiquaries of Bath. Let them at least

leave to others the title of "the modern Vandals."

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We are glad to learn that the Cambridge Antiquarian Society have decided to bring out, in commemoration of the late Henry Richards Luard, D.D., Fellow of Trinity College, and Registry of the University from 1862 to 1891, the Proctors' Accounts, Inventories, and Grace Books of the University, of which an almost unbroken series, extending from the year 1454 to the present time, is preserved in the Registry. The earlier Grace Books contain the receipts and expenses of the Proctors, who then acted as Bursars, receiving the fees for degrees, and making the payments required for the proper maintenance of the University. As the names of those who paid fees are set down, these receipts are a record, and at that date the only one, of the degrees taken; while, on the other hand, the disbursements throw much light on the general history of the University—the buildings, the studies, and the life of the place. In addition to these books, a number of the Inventories of the contents of the University Chest, made in each year by the outgoing Proctors, have been preserved. These are of considerable interest, as they contain lists of University records, and articles of value, as books, plate, or jewels, either belonging to the University or deposited in the chest as security for fees and fines. The names of the depositors, as well as the nature of the securities, are recorded. These inventories will be printed in the volumes to which their dates assign them.

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The volumes will be produced under the supervision of the following most capable editorial committee: John Willis Clark, M.A., formerly Fellow of Trinity College, Registry; Francis John Henry Jenkinson, M.A., Fellow of Trinity College, Librarian; Stanley Mordaunt Leathes, M.A., Fellow and Lecturer on History of Trinity College; Frederic William Maitland, LL.D., Fellow of Downing College, Downing Professor of the Laws of England; and James Bass Mullinger, M.A., Lecturer on History and Librarian of St. John's College. The mode of editing will be similar to that of the Rolls Series; namely, a text without explanatory notes, preceded

by an introduction, and followed by a copious index. The first volume, extending from 1454 to 1487, will be edited by Mr. Leathes. The price of the first volume will be, to subscribers, one guinea; copies that are not subscribed for will be sold to the general public at an advanced price. The MS. of this volume has been transcribed at the expense of the society, and will be sent to press as soon as a sufficient number of subscribers has been obtained. The society would be glad to see their way to the preparation of the subsequent volumes, probably four, extending as far as the year 1600. But, before making preparations for this larger work, they must have the assurance of adequate support. The work will be printed at the University Press, and published in octavo volumes, to range with the octavo volumes issued by the Cambridge Antiquarian Society. Subscribers' names should be sent to Mr. T. D. Atkinson, Great St. Mary's Passage, Cambridge.



### The Guanches.

THE ANCIENT INHABITANTS OF CANARY.

By CAPTAIN J. W. GAMBIER, R.N.

(Continued from p. 75.)

**S**Ocial problems amongst the Guanches seem to have been most admirably thought out. So as to insure an equality of wealth the land was distributed at the death of the head of a family. There also existed a peculiar order of self-directing Sisters of Mercy amongst them, devoted to a simple life of nourishing the poor and needy, clad like all the rest in their garb of goat-skin, and only distinguishable from their lay-sisters by lives of abnegation. They remained vestal to the end of their days, and were rightly esteemed to have merited, and were believed to have earned, the highest reward hereafter. And as there was no pelf for the priests, there was naturally no building set apart for mystic rites and ceremonies. They built dolmens as we see them in Wales, Cornwall, or at Stonehenge, and here the

people assembled and knelt in circles with their hands lifted to heaven in silent prayer. The Spaniards, whose method was to rattle off Aves and Pater Nosters, thought the Guanches must be worshipping a dumb God; they could not understand the refinement and spirituality of such true devotion. What these henceforth "Unfortunate Islanders" now suffered in the name of the All-merciful Christ is too painful to describe. Suffice it to say that it was Spain's view of the teaching of the Redeemer; that it was the Inquisition which directed the operations of missionary work.

As regards the ancient language of the Guanches, it is generally accepted that the traces of it are very obscure. Very learned treatises have been written on the subject, with the usual result that most of these doctors disagree. That the Spaniards found several languages in existence is beyond doubt, and some authorities maintain that that spoken in the Island of Teneriffe was the only true Guanche language in existence at that time. But the most rational solution of this Babel of tongues is that the languages spoken in the different islands were dialects of the same mother tongue, which tongue must have been of Berber origin. Sir Edmund Scory (temp. Elizabeth of England) says: "The language of the old Guanches, which remayneth to this day among them in this Island in their towne of Candelaria, alludeth much to that of the Moores of Barbary." The root of the language was Aryan, but it is, or has been, so intermixed and overlain by many others that very little of it is really known; and that little is a very puzzling subject to the philologist. Upwards of a thousand words, however, are known to us, and from these may be gained a very fair view of their religious, social, and moral tenets. Thus the word *Acaman*, also appearing as *Ataman* and *Atuman*, and meant indifferently, God, the sky, or the sun, showing that the Giver of Light was their primitive conception of a God, the usual sun worship of all early religions. Another title of the Deity was *Acquayaxerax*, or "The Sustainer of All," an exquisitely poetical designation. Their belief had nothing in common with the Jehovistic idea. The Guanches seem to have had some dim

idea that their God was part and parcel of His own works, inseparable from them—co-existent and co-eternal with nature. This may be inferred from the fact that God was also known in Guanche as *Guarirari*, or "The Indweller of the Universe." But again, on the other hand, He was also known in one of the islands as *Achahuerahan*, "God the Creator," bringing it back to the old difficulty. The word *Achimaya*, "mother," is of special interest, as it seems to contain the germ-root for that sweetest of all words in so many and widely divergent languages. There is clearly some connection between "Maya" and *mater*, and the "Maia" of Buddha. Here, also, is a curious resemblance: *Haran*, "a fern," which by the ordinary change of *h* into *f* becomes "faran." *Cabuco*, "a goat-fold," resembles "caper" or "capra" in Latin. The name for the moon, *Cel*, seems to contain the germ of the Greek *σελήνη*. Another curious resemblance is found in the word *Magada*, "a virgin"; Gothic, *Magath*; Old German, *Magad*; Modern German, *Magd*; English, *Maid*. A prefix to this word, *Hari*, meant a vestal virgin, *Harimagada*. Is this *Hari* the same word as the German *Heilig*?

Perhaps an entire sentence may be of interest, for which, together with the preceding Guanche words, I am indebted to a paper on the language of the ancient natives of these islands by the Marquis of Bute: "*Achoran, nun habec, Sahagua reste quagnat, sahur banot gerage sofe*," which is translated: "I swear by the bone of him who has carried the crown to follow his example and to make the happiness of my subjects." "*Janaga quayoch, archimenceu no haya dir hanido sahec chungra petut*."—"The powerful Father of the Fatherland died and left the natives orphans."

These sentences give an idea of the language to which these ancient races were accustomed, and also point out how poetical were their ideas.

In many respects this primitive language seems to have been singularly fortunate. For, the Marquis of Bute observes as to their verbs, "There is only conjugation, and it seems to be beautifully developed, as though upon a purely logical basis, like an ideal generated from a philosopher's thought."

As regards the cave-dwellings, though many are scattered throughout all the islands of the Canary group, the chief are at Atalaya, in the Grand Canary, about seven miles from the port and town of Las Palmas. This City of Caves is situated on a peculiar-shaped lime and sandstone hill, which projects into a wild rugged valley, overlooking a great expanse of country, the sea lying far below and the main mountain range of the island, some seven to eight thousand feet high, rising behind. The road to it, after leaving the

vary in size, the smallest not more than 8 to 10 feet square and 6 feet high; the largest, with two apartments, both of which may measure 18 feet by 12 or 14, and 8 or 9 feet high. It is evident that in many cases existing natural caves were utilized, being squared off inside and shaped to suit the convenience of the inhabitants, but many others are entirely the work of man, scooped out with infinite pains from the solid sandstone rock. The most primitive races of all probably did none of this scooping, but were



POT-MAKING BY CAVE DWELLERS—ATALAYA.

modern and excellent Spanish carriage road, is rough and fatiguing, and is probably as ancient a track as has been ever trod by human feet. Over this road for countless thousands of years these troglodytes have travelled on their way up from fishing in the sea or from the cultivation of the lower lands, and over these same tracks still travel their half-bred descendants, in search of work in the towns and the vineyards.

The hill of Atalaya forms two round heads, both honey-combed with ancient caves, which

content to live in the natural caves in the same way as their Simian brethren.

Some idea of the extent of the cave communities may be formed when it is stated that even to this day, with many hundred caves empty or utilized as store-houses, there cannot be less than fifteen hundred inhabitants in Atalaya, besides numbers of goats, pigs, donkeys, and mules who are also provided with cave accommodation, without trespassing on the sleeping room of their masters, as in Ireland. Many of these cave rooms are



very comfortably furnished, and are inviting to look at. Some are particularly clean, well white-washed, and the floors thoroughly swept, whilst beds with snow-white covers and little tables with white rough lace-work on them for cloths; a few books, the inevitable Madonna, some candlesticks, and the always picturesque pottery, give an air of refinement that we may search for in vain in the coarse homes of too many of our own peasantry. As to the healthiness or comfort of these dwellings, of course it is a matter of habit. The only ventilation is the door, and, as that is tight shut at night, it seems difficult to understand how the people can breathe. There must also be a considerable disregard of *les convenances* as to their habits, for apparently both sexes of all ages occupy the same room. The sanitary arrangements it need hardly be said leave much to be desired. There is a staggering simplicity and freedom in their treatment.

The present dwellers are very gentle and extremely ignorant. The men go out all day to look for work, or work in their own little patches of cultivation: small terraces of reclaimed land, walled up below. The women all work at pottery, using no wheel, and reproducing the simpler patterns, as are found in the tombs, of thousands of years ago. The clay used is very strong and has much adhesive power. It bakes into a fine dark-red. They now never colour their pottery, nor do they mark it with the stamps, as in the old days. Many of the best shapes are lost, and those that remain are strictly utilitarian.

As to their personal appearance, amongst these cave-dwellers may often be seen strikingly handsome faces; their forms are good, and their movements graceful. It has been said that they are often rude to visitors, and carry the importunity of begging (for they are insatiable beggars) to the limits of rudeness and menace. It certainly is unadvisable for ladies to go there alone.

Music appears to be little known amongst them. They have no musical instruments, and apparently no airs that are popular in the sense of general. Still, one hears them crooning away in a peculiarly melodious manner, and always in a minor key. Some amongst the wealthier have elaborate cos-

tumes, which they don on Sunday. The head-dress (the handkerchief) is discarded on these occasions, and the hair is drawn back and tied in a lump behind, with large flowers placed low down on their necks, an arum lily, or a bunch of the wild geranium which grows in such profusion all over the islands.

The periodical baking of their pottery is a great event amongst the cave dwellers. Large numbers of people sally forth for days before, collecting brushwood of all kinds, and great heaps are piled up in the open space before the public oven, where all the pottery to be baked is also collected. A roaring fire is soon produced, and the different pieces of pottery are thrust into the



OVEN FOR BAKING POTTERY—ATALAYA.

flames, and are then moved about by means of a long pole of hard wood, to insure their being evenly baked. Some kind of red glaze is put on to those which it is wished to decorate, but the greater part are baked without any glazing matter. It is an extremely busy scene, with a great deal of shouting and screaming, everyone giving instructions and orders, to which no one else pays the least attention. No one person seems to be in command, and all kinds of interlopers crowd in to give advice or to cram sticks into the oven.

But the ancient Guanche pottery (selections from the collection in the museum of Las Palmas are here given) had much elegance, variety of form, and diversity of pattern. No. 1 is an example of an

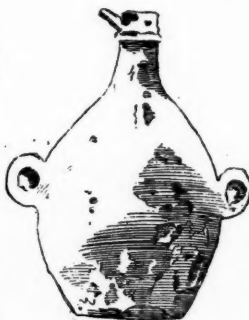
ordinary water-jar ; and No. 2 of a curiously-shaped bowl with a handle. No. 3 is a fine double-handled water-jar, twenty inches high, with a lid of the same ware. No. 4 is a small ornamented jar of the same character. No. 5 is a bowl, five inches across, which is of much interest, as showing the influence of early Etruscan art. Nos. 6 and 7 are seals for stamping early pottery ; they are made from lava.



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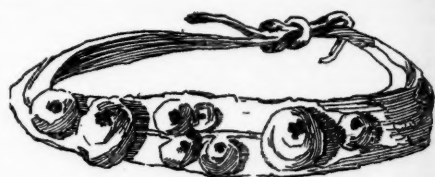


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ANCIENT GUANCHE POTTERY.

The other Guanche remains of which we give sketches are also taken from the same museum. They have not previously, so far as we are aware, been figured in any book or journal, though similar objects are to be found in several European museums. It is not a little remarkable, and not very creditable, that our great ethnological collection at the British Museum has not a single relic of the Guanche race.

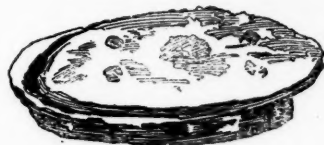
In this next group, No. 1 represents a



1.

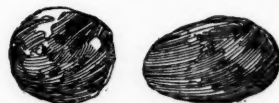


2.



3.

head-dress or coronet worn by the ancient Guanche women ; it consists of a wide



thong of leather, upon which white shells are rudely riveted. No. 2 is a pestle and

mortar; the mortar is of blue lias, and about a foot in diameter; the pestle is of a hard grayish yellow stone. No. 3 represents a small stone hand-mill for grinding barley; it is fourteen inches in diameter.

In the upper part of the last sketch are shown some sling stones, weighing from four to six ounces, as well as two hand-throwing stones, which weigh one and a half and two pounds respectively. Below them is a sling of leather. The other articles are a variety of bone needles and a comb of hard wood.



## Household Remedies of the Seventeenth Century.

BY GEORGE PAYNE, F.S.A.

**I**N going through the collection of parchments and documents in the possession of the Kent Archaeological Society, preparatory to compiling a catalogue of them, I came upon the following quaint recipes for a cold, a cough, and consumption, which are inscribed around the margin and on the back of a deed dated 1485:

‘For a Cough.

‘Take Butter unsalted fresh, tempered with honey morning or evening. the lady Ormden June 9. 1656.

‘For a cold & a Cough.

‘Drink about halfe a pint of the choicest old Mallago wine can be gotten. M<sup>r</sup> Spencer.

‘To make a pottle of Turnup juice.

‘Take a Crock that will hold 2 gallons, let the Turnups be washd, then lay a laine of Turnups & Coltsfoot leaves, & isop, and 4 ounces of liquorish, and an ounce of Anyseed, and some Alicampane cut in slices, about an ounce, fill y<sup>e</sup> Crock in thys manner and set it into the oven with household bread: the crock is to be pasted up: when you draw your household bread take y<sup>e</sup> Turnups and straine them, & to 4 pints of this juice, put 2 pound of powder sugar

& boyle it into a sirrup, so put it up in bottles. Take the 12 part of a pint when you goe to bed, and in the morning. Test. M. A: Boys Jan 8. 1663.

‘Another.

‘Take the leaves of Coltsfoot wipe off the fluff at both sides, then cut them small about y<sup>e</sup> bignes of a silver penny: then take more coltsfoot leaves so prepared & beat them in a mortar: straine out the juice. Then take scabius carpaunacle beate them into a juice: then take an equall quantity of these 3 juices, mixe them together & when they are so mixed wett the shred Coltsfoot in these 2 juices, then lay it abroad in earthen pans & set them into the oven to dry, when the bread comes out, the Coltsfoote must be 2 times wett, & three times dry: witness M<sup>s</sup> Boys of Frelfield Jan 8. 1663.

‘Naples bisquet taken at 4 of the clock in the afternoone is good for mee.

‘For a cold or Cough.

‘Sirrup of Licoras in conserue of Roses.

‘Put sugar into the best any seed water can be got, & take some of y<sup>e</sup> best blew reasons: ston’d take them when you goe to bed.

‘Take 3 spoonfulls of fine honey, & a pint of milk put the honey into the milk, & drink it off. Witness Bernard Smith.

‘Take of old Mallago half a pint, & as much more milke, and put sugar amongst it & drink it up. Witness. M<sup>r</sup> Weedon.

‘Take of sack, liquoras sliced in it, English honey a spoonfull: white sugar Candy beaten fine mixed in the things afore-said: take of this a spoonfull in the morning: and another at night: another at four of y<sup>e</sup> clock in y<sup>e</sup> afternoon.

‘M<sup>r</sup> Callis sayes y<sup>e</sup> the juice of Hysop is better then sirrup of Coltsfoot.

‘Halfe an ounce of conserue of red roses which is about the quantity of a Wallnut, let it dissolve in a pint of red coves milk & drink it of fasting. M<sup>r</sup> Callis.

‘Take a quart of the strongest Ale is to be had, boyle it upon a gentle fire so as it may simper till it comes to a pint, then put into it the upper crust of a brown loaf, drink it morning & evening.

'Choaxanum mad of sugar candy, Alicampane and honie take it with a liquor stick. S<sup>r</sup> Rob<sup>t</sup> Crayford.

'Take a pippin, & cut the coare, and put in sugar candie, with a piece of sweet butter roast it in the embers till it come to a pap. Parson Semper said it was Queen Elizabeths medicine as old M<sup>r</sup> Vincent told me March 14. 1653

'M<sup>r</sup> Pully said it would do well to take one halfe of the pippin in the morning the other at night.

'Take a pottle of the best ale can be made, put in it a handfull of hysop, a handfull of Rosemary, & a little of Alicampane roote, boyle it to a quart, when you have done soe, straine it, then boyle it to a sirrup with a pound of brown sugar candie: drink of it gradatim (?) sippingly, 4 spoonfulls before you sleep and as soon as you wake, the like quantity, & accordingly at 4 in the afternoon. Teste amico C. Nichols. 1664.

'Take 4d. of the oldest conserue of Roses & an ounce of Morthridate mingled together. And when you go to bed & in the morning, take the bigness of a wallnut thereof. M<sup>r</sup> Dickinson.

'Take 3 figgs slitt, and rosted, mollifie them in oile & sugar, take them lying upon your back. test. M<sup>r</sup> Picknam.

'A spoonfull of fine sugar made into a sirrup with a quarter of an ounce of Aquavitæ, is said to be good for a cold.

'Against a consumption.

'Take 3 pints of y<sup>e</sup> best Canary, halfe a pound of loafe sugar, 3 nutmegs pricked with needles, & put them in a bottle, & let them stand 3 weeks, then take a quarter of a pint in y<sup>e</sup> morning with the yeolks of 2 new layd eggs. M<sup>r</sup> Ranger of t—v May. 1658.

'Make some broath of a knuckle of veale put into it 2 ounces of heartshorne and a handfull of wood sorrell.

'In the afternoon take some Almond Milk mad of 3 pints of fair water boyled away to a quart, put into the billy of a chick one ounce of heartshorn & a quarter of a pound of Almonds sweeten it with loafe sugar.

'Take a quarter of a yard of bolter such as the Apothecaries strain liquor thorow to straine the wood sorrel &c. with.

'Take conserue of scurvie grass half a pound: venus trekle an ounce: sirrup of mayden hare two ounces made up into an electuary. Take the quantity of a nutmeg morning & evening. Ap 7. 1669. This is to abate the violence of my Cough & to strengthen my Lungs.

'Take a pint of the spirits of Caroways; a pint of old Mallago sack: & a pint of red rose water and put them together into a broad nos'd bottle and add to them 2 ounces of cinamon broken into small pieces & halfe an ounce of cloves whole, j<sup>d</sup> worth of saffron tyed up in a peece of lawne, & a quarter of a pound of loafe sugar, put all these together in the bottle, let them infuse 9 dayes, then drink of it a small wine glass as oft as occasion requires.

'Take the quantity of a good handfull of snails in the shell, wash them in water & boyle them in a pint of red Cowes milk, drink it in a morning fasting, this take 6 days together & oftner if occasion require. M<sup>r</sup> Benchkin No: 1669.'



## Traces of the Jutes in Hampshire and the Isle of Wight.

BY T. W. SHORE.

**T**HE references to the settlements of the Jutes in the Isle of Wight and in part of the south of Hampshire are well known.

Bede tells us that "from the Jutes are descended the people of Kent and the Isle of Wight, and those also in the province of the West Saxons, who are to this day called Jutes, seated opposite to the Isle of Wight."\*

The Anglo-Saxon Chronicle tells us that "from the Jutes came the Kentish men and the Wightwarians—that is, the tribe which now dwells in Wight—and the race among the West Saxons, which is still called the race of Jutes."†

As this part of the Chronicle was compiled

\* *Ecclesiastical History*, Book I., ch. xv.

† A. S. Chronicle, A.D. 449.



in the time of King Alfred, and probably written at Winchester, it is clear that the Jutes on the mainland of Hampshire must have been recognised as a distinct race in the time of that king.

The Jutish settlements in Hampshire and the Isle of Wight had considerable influence on the history of the West Saxon kingdom, and also on that subsequent history which belongs only to Hampshire.

Modern historians have scarcely given sufficient importance to the Jutes settled on the mainland of this county. They have for the most part described their province as comprising only the valley of the Meon, the Hampshire Jutes themselves being known as the Meonwara. This description is inadequate, for the Jutish settlement on the north of the Solent has left remains of its influence on the topography of Hampshire, which can be traced at the present day from Dorsetshire to Sussex.

The old Hundreds of East Meon and Meonstoke, which preserve the name of the Meonwara, must, I think, be regarded as a part only of the province of the Jutes among the West Saxons.

The Meon Valley takes its name from the river mentioned in Saxon charters as the Meona, which is a stream whose highest source is in the hill country near East Meon, and whose outlet was formerly known as Titchfield Harbour, which has now been embanked and reclaimed. West Meon and Meonstoke are in the higher part of the valley, and near the outlet of the stream there is also a hamlet still known as Meon.

Bede gives us a little further information, for he says that the river Hamble also flows from the land of the Jutes,\* and there is no reason for doubting this statement. As the Hamble drains the country between the Meon and the Itchen, the Jutish settlement must have extended further westward than the valley of the Meon.

There is also evidence of a Jutish settlement on the west of the Itchen and Southampton Water. The neighbourhood of Stony Cross, where William Rufus was killed, was known as "provincia Jutarum in Nova Foresta."†

We may therefore conclude that the Jutes in Hampshire were regarded as a race distinct from the Saxon people for five or six centuries after their original settlement, and that some of them were located, as Bede says, "opposite to the Isle of Wight," and not merely opposite to the eastern part of it. This being so, we may look for traces of them all along the southern part of Hampshire.

Among the hundreds of the county which are mentioned in Domesday Book occur those of Mene and Menestoches, and these no doubt were part of the original Jutish province. We can scarcely doubt that part of the Hundred of Titchfield which comprised the lower part of the Meon Valley was also originally Jutish. One of its smaller manors was called Meon. Titchfield itself is described in Domesday Book as a berewick, which belonged to Meonstoke. Alverstoke also, a large manor on the north-east coast of the Solent, was an outlying part of Meonstoke Hundred. There was likewise at Hound, on the eastern shore of Southampton Water, another outlying part, which belonged to Warnford, in Meonstoke Hundred, but was assessed in the Hundred of Mansbridge.

The site of Rufus's Stone in the New Forest is close to a place known at the time of the Survey, and also at the present day, as Canterton, a name of much significance in connection with the evidence relating to the province of the Jutes in the forest. Domesday Book also tells us of a remarkable little hundred in the forest, known as Truham or Fritham, which included a number of small manors or holdings not lying near each other, but scattered through the forest, a circumstance which points to this hundred having been an organization for a scattered population. The word "frith" (from *ffrid*, "a wood") is, or was, of common use in Kent.\* The Survey also records that another Hampshire hundred, known as Bytlesgete, and afterwards as Biddlesgate or Buddlesgate, comprised four manors, all separated from each other by considerable distances—viz., Nursling, Otterbourn, Crawley, and Chilbolton. The Jutes were also known to the Saxons as Geatas,† and it is worth con-

\* *Ecclesiastical History*, Book IV., ch. cxv.

† Woodward and Wilks' *History of Hampshire*, II. 159, quoting Florence of Worcester.

\* *An Alphabet of Kenticisms*, by Samuel Pegge, English Dialect Society.

† Bosworth's *Anglo-Saxon Dictionary*.

sideration whether Bytlesgete may not have derived its name from the assembly of scattered settlements of Geatas or Geats in these parts of Hampshire, as Gatingeorde, a New Forest manor mentioned in Domesday Book, may perhaps have derived its name. The study of the Hampshire hundreds shows that some of them were originally not territorial divisions, but organizations for the government by the hundred courts of places which were often separated from each other. Such an arrangement points to the association of people living apart, but having interests in common. In later centuries the same objects were attained by the inclusion of manors in a hundred of their own, separated from each other, but belonging to one lord, and of this Hampshire affords instances down to comparatively modern times. It is reasonable to suppose that the race of Jutes living among the West Saxons had hundred courts of their own.

The Isle of Wight was not an integral part of the West Saxon kingdom to the same degree as Hampshire itself was. After its settlement by the Jutes and until its conquest by Ceadwalla (about 686) it was governed apparently by its own kings as practically independent rulers. Subsequently it remained under the government of its own kings as suzerain sovereigns for more than 220 years, until the time of Edward the Elder, when, after the death of Albert or Ethelbert, their last king, the people of Wight placed themselves under the authority of King Edward.

The government of the island by a lord or viceroy was continued for many centuries, and in the fifteenth century the title of King of Wight was for a time revived by Henry VI., who conferred it on Henry Beauchamp, Duke of Warwick, and himself placed the crown on the Duke's head. The origin of a special form of government for the Isle of Wight must be ascribed, at least, as much to the difference of its people in race, as to its separation from the mainland. The sinecure title of governor still survives. The inhabitants of Wight looked upon the island as their country. Mr. Worsley informs us that the people of Wight in old time spoke of it as "the country."<sup>\*</sup>

<sup>\*</sup> Worsley's *History of the Isle of Wight*, p. 83.

The racial affinities of the Jutes have been much discussed, but not satisfactorily settled. Although differing from them in race, there appears to have been at an early period of their history an alliance between the Jutes and the Frisians, and also between these and the West Saxons. The tradition of this alliance apparently long survived, for as late as the ninth century King Alfred had Frisians in his service, assisting him in his naval engagements against the Northmen in the Solent and along the south coast. There are some remains still existing of an interesting relic which probably belongs to this period. Deeply embedded in the tidal mud of the river Hamble, within the Jutish part of Hampshire, part of the hulk of an ancient galley remains, the largest of its kind yet discovered. This galley is believed to be of Danish construction, and has been described by Mr. E. P. Loftus Brock,<sup>\*</sup> and more recently by Mr. G. H. Roemer in his elaborate paper on "Prehistoric Naval Architecture of the North of Europe."<sup>†</sup>

The Hampshire Jutes appear to have been on the whole, loyal subjects of the West Saxon kings. Once only in the early history of Wessex was their province separated from that kingdom. This was in 661, after the defeat of Cenwealh by Wulfhere, King of Mercia, who took from him the Isle of Wight and the Jutish province in Wessex and gave them to the South Saxon King, under whom the provinces remained for twenty-five years. If this separation included what was afterwards the New Forest, as is probable, the King of Wessex must have retained during this dismemberment of his kingdom only a right of way up Southampton Water, as the Belgians have up the Schelde at the present day.

Some, at least, of the Jutes who settled in Hampshire appear to have come from Kent. As the settlement of Kent took place about the middle of the fifth century, and the invasion and settlement of Jutes in Hampshire and the Isle of Wight did not take place until after the year A.D. 519, a period sufficiently long elapsed between the two

<sup>\*</sup> British Archaeological Association, Thirty-second Annual Meeting, 1875.

<sup>†</sup> *Report of the United States National Museum*, 1891.

settlements for two generations of Kentish born Jutes to arise, desirous of emulating the deeds of their grandfathers. They appear to have brought into Hampshire a number of Kentish place-names. Such a name as Canterton is as clearly of Kentish origin as that of Canterbury itself. There is also surviving in Hampshire the name Kent Farm, near Canterton, and at least five other names, such as Kent's Hill, Kent's Wood, and Kent's Copse. One of the early kings of Wessex was Centwine, who was, perhaps, partly of Jutish parentage, and it is recorded that Osburga, the mother of king Alfred, was the daughter of Osla, butler to king Ethelwold, who was descended from Goths and Jutes.\*

There are many place-names in the Jutish parts of Hampshire and in the Isle of Wight which are the same as the names of other places in Kent. Among such names found in both counties are: Hythe, Herne, Rother (a river name), Hoo, Mongeham or Mengesham, Wade, Stansted, Ripple, Stonor, Halinge or Haling, Nursted, Bere, Hale, Gore, Cheriton, Frensham, Roydon, Hunton, Blechynden, Benestede, Allington, Crouch, Finchdean, and Weald Chiselhurst, Chisley, and Chesmunds in Kent, find their parallels in Chessel, Chessell, and Waro-chesselle (now Wroxall), in Hampshire and the Isle of Wight.

There are also other instances of similar names among the old or modern names in Kent and the Jutish part of Hampshire or the Isle of Wight, such as Lyminge and Lymington, Yalding and Yaldhurst, Bekesbourn and Beckhampton, Rye (close to the Kentish border) and La Rye (an old name of Ryde), Walmer and Wolmer, Wardone and War-down, Maydenstan and Maidenstone, Walling Marsh and Wallington, Richborough and Richedone, Whitstable and Whitwell, Ripple and Riplington, Wereborne and Werebourne, Ramsgate and Ramesdon, Dungeness and Dungewood, Lympe and Lymbourn, Buddlesmere Hundred and Buddlesgat Hundred, Schamele Hundred and Schameleshurst, Penenden and Pennington, Wilmington and Wilminghurst, Blengate and Blendworth, Chekewell and Chickenhall, Malmains and Malwood, Nettlested and

Nettlecombe, Calverley and Culverley, Sellinge and Nottessellinge, Lymne and Lymore, Kenardington and Kennerley, Mascals and Mascombe, Bottesham and Bottele, Tottington and Totton, Gosford and Gosport, Somerden and Somerley, Chillington and Chilling, Catts Place and Cattsfield, Swaycliff and Sway, Yaldham and Yalden, Wachenden and Wachingfield.

The names partly made up of the words "den" or "dean" and "hurst" are common in both counties, and in Hampshire occur chiefly in or near the Jutish part of it. The more significant word "hanger," which occurs among Kentish place-names, occurs more commonly in Hampshire, and almost exclusively in or near to the old Jutish parts of it. The word "frith," also used in Kent, occurs rather commonly in Hampshire topography. The origin of the names Hengistbury Head and Horsey Islands may perhaps be ascribed to the early Kentish kings or traditional heroes, Hengist and Horsa. Horsey is also a characteristic family name in the Isle of Wight.

There are other traces pointing to the conclusion that the people who settled in part of Hampshire and the Isle of Wight were connected with Kent and also with the old home of the Jutes and Frisians. Some years ago, during the process of the excavation on Great Horsey Island, in Portsmouth Harbour, for the purpose of making the water range for testing torpedoes, a shell midden was discovered, and its contents—part of which I saw—resembled those recorded as having been found in the shell middens of Denmark. The relics found on Chessel Down, in the Isle of Wight, one of the burial-places of the early Saxon period, comprised gold and silver ornaments of costly size and rare workmanship, and resembled similar relics found in Kent, but were unlike others of Saxon date discovered in counties which were peopled by Saxon settlers.

In the south-east of Hampshire there is an interesting stream known as the Ems, which divides the county from Sussex, and flows into Chichester Harbour at Emsworth. Its name is the same as that of the Frisian river. The Frisians about Toning have a tradition that Hengist sailed from that port.\* Dr.

\* Asser, *Life of Alfred*.

\* Beddoe, *Races of Britain*, p. 39.

Beddoe holds the opinion that Hengist—if Hengist ever existed, which he believes he did—was a Frisian.\*

As regards the cranial characteristics of the Jutes, Dr. Beddoe states† that “to the north of Frisia, in the direction of the possible home of the Jutes, the skulls which have come down to us from the Bronze and early Iron Ages are long and very narrow, and probably this would be the prevailing type of invaders from that quarter.” Long skulls have been found in Hampshire.

As regards the evidence of burial urns, Mr. Kemble found near Stade a Frisian region, and also, not far up the Weser, certain mortuary urns, rare or unknown in other parts of Germany, but known to occur in the Isle of Wight and in the parts of England commonly recognised as Anglian or Jutish.‡

As regards the Jutish physiognomy, Mr. Park Harrison is of opinion that traces of this still remains among the people of Hampshire and the Isle of Wight. He considers that the peculiarity of the Jutish features consists in the form of the nose and mouth. There is no nasal point or tip, properly so-called, as in the Danish, Cymric, or Iberian race, or their intercrosses, nor is there any approach to the slight bulb which distinguishes the Saxon. The end of the nose is rounded off somewhat sharply, and the septum descends considerably below the line of the nostrils. The lips are less moulded, and resemble the Iberian rather than the Saxon type, the lower lip being more particularly thick and deep.§ The alabaster monument to Sir Edward Horsey in Newport Church, of sixteenth-century date, resembles the type, and this is said to be hereditary in the De Horsey family.

The earthwork fortifications which were made by the Jutes do not appear to have differed from those made by the Saxons. The great mound or burh at Canterbury is well known by its present name of the Danejohn, and although it has no Norman or later fortification upon it, as the burh or

donjon at Carisbrook has, the Carisbrook mound resembles that at Canterbury in other respects. The exploration, which showed the mode of construction of the mound at Carisbrook, was briefly described in the *Antiquary* for October, 1893, in a report of a meeting of the Hampshire Field Club. It is not improbable that the mound at Christchurch was also made by the Hampshire Jutes, as there are still remaining near that place some significant place-names which have come down from the time of the Jutish province in the New Forest.

The Jutes have left in Hampshire some traces of their religion. Those who settled in Kent were the earliest English converts to the Christian faith. On the other hand, those who settled in the Isle of Wight clung most persistently to their old traditions, and were the last English pagans. Near Ryde there is a place now called Haven Street, but formerly known as Hethenstrete, a name probably come down from the period of the conversion of Wight in Saxon time. The church of Saxon date at Corhampton and the oldest parts of Hambledon Church within the Jutish part of Hampshire are architectural remains, which must be ascribed to the Meonwara Jutes before they lost their identity as people of a separate race.

Some curious parallels, which may, however, be accidental, occur in reference to the names of Saints Rhadagund and Lawrence, which have become attached to churches or places in Kent, and also in the Isle of Wight.

Hampshire had for many centuries a peculiar Jutish saints' day—viz., that of the “Fratres regis Arwaldi”—who were commemorated on August 21. The story of the two young brothers of Arwald, king of Wight, who escaped from the island during its invasion by Ceadwalla; their wanderings in the Jutish province on the mainland; their capture by the Saxon king, and condemnation to death; their respite through the intercession of the abbot of Reodford; their conversion by him, and subsequent execution or martyrdom, form part of the history of Wessex. The memory of the cruel fate of these young princes must have long survived among the people of Hampshire and the Isle of Wight, who were of Jutish descent.

\* *Races of Britain*, p. 39.

† *Ibid.*, 43, 44.

‡ *Ibid.*, 41, 42.

§ *Journal of the Anthropological Institute*, vol. xiii., p. 86.

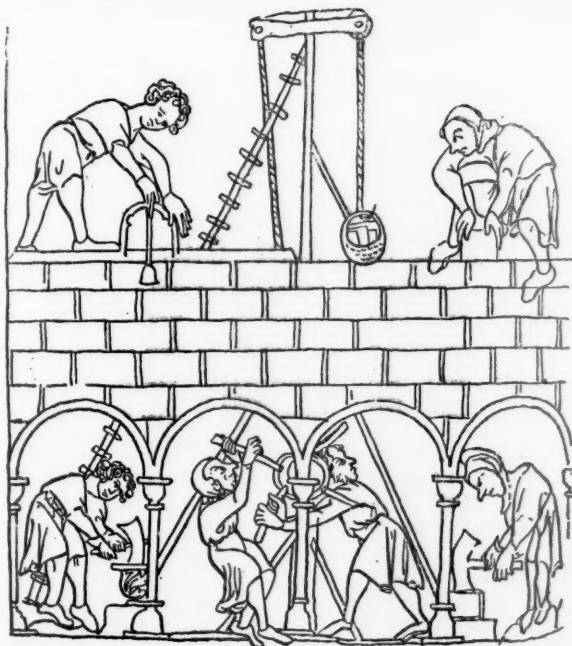


## St. Albans: Historical and Picturesque.\*

**S**T. ALBANS is an English town so brimful of interest and so justly entitled to distinction, that it is not a little remarkable that no monograph the least bit worthy of the place has hitherto been attempted. To Messrs. Ashdown and Kitton belongs the distinction

written, and in the main accurately compiled, pages, and more especially on the many charming drawings, which, alas! but too often represent bits that have quite recently disappeared or have been improved and restored till they have lost all trace of true beauty or value.

The first chapter treats of Verulamium as a British settlement; of the three Roman invasions; of the burning of the Roman city in the Boadicean insurrection; of the



BUILDING OF THE ABBEY OF ST. ALBANS.

of not only making the attempt, but of achieving a considerable measure of success. They do not, however, lay claim to any exhaustive search of records, and several of our towns have fallen into the hands of more erudite topographers; but they are to be much congratulated on these pleasantly

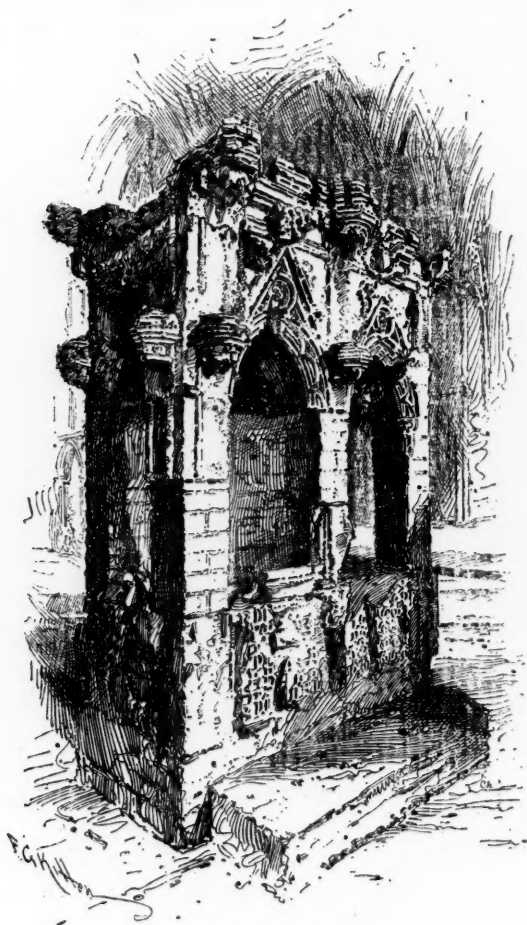
rebuilding of the city and its subsequent prosperity; of the fall of the Roman Empire; of the capture of Verulamium by the Saxons and then by the Angles, and its destruction by fire. The story is told after a graphic fashion, as may be gathered from the concluding paragraph: "Once more, and for the last time, an enemy appeared before the walls of Verulam; once more the Britons were driven out of the city by overwhelming numbers. The conquerors, who are credited with being the most savage and vindictive of

\* *St. Albans: Historical and Picturesque, with an Account of the Roman City of Verulam.* By Charles H. Ashdown. Illustrated by Frederic G. Kitton. Elliot Stock. 4to., pp. xii, 308, seventeen plates, and ninety-four text illustrations. Price £2 2s.

Northmen, turned in their wild lust for plunder and destruction upon the devoted city; down came fluted column and carved capital, down crashed the roofs of stately piles of buildings, grinding the statues and priceless works of art to worthless fragments.

favoured representative of Imperial Rome for four long and glorious centuries of wealth and power, glided from the living annals of the world and was no more."

The second chapter tells how the ruins of Verulam lay for three centuries neglected,



SHRINE OF ST. AMPHIBALUS.

Fire completed the dire destruction, and amidst the hoarse cries of triumphant barbarians, the roar of writhing flames, the crash of masses of cyclopean masonry, and rolling clouds of densest smoke, Verulamium, the great mistress of Southern Britain, the

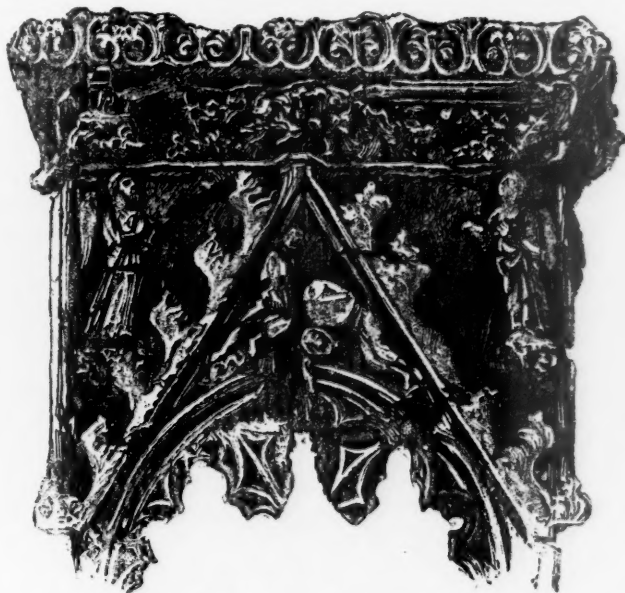
and how they were disturbed towards the end of the eighth century by those who came for materials wherewith to erect the neighbouring monastery on Holmhurst Hill. It then proceeds to discourse of the discovery from time to time of parts of the old

Roman city, and of the highly interesting discoveries that continue to be made. We had thought that Derby was about the only town in England of historic importance that was disgraced by the absence of any kind of local antiquarian museum, but the dishonour is shared by St. Albans, much to its discredit, although it is true that it cannot boast of a tenth of the wealth of Derby. "The need," says Mr. Ashdown, "of a local museum is acutely felt; many relics found at Verulam would have been preserved to us had a place been at hand in which to

ceeding section. The building of the great abbey church by the Norman abbot, Paul de Caen, in the eleventh century, is graphically portrayed in a drawing by Matthew Paris, here reproduced in facsimile.

The fifth chapter describes with stirring brevity the two great battles fought at St. Albans during the Wars of the Roses—namely, in 1455 and in 1461. It also gives some information with respect to the later abbots and the dissolution of the great monastery.

The next two sections are occupied with a



THE MARTYRDOM OF ST. ALBAN CARVED ON THE SHRINE.

deposit them; as it is, the works of art and other interesting objects which continually come to light are scattered far and wide (the writer has himself seen Verulamium fresco and pottery in the museum at Madras), and we have no collection to offer for inspection to those who visit St. Albans in the natural expectation of finding an interesting museum of British, Roman, and Mediæval antiquities."

Chapter III. begins the monastic records of St. Albans and epitomes of the lives of the abbots, which are continued in the suc-

descriptive account of the general features and component parts of the Abbey of St. Albans, as well of its various relics and furniture that are now extant, or of which we possess some definite record.

In the centre of the Ante-Chapel to the Lady Chapel, otherwise termed the Chapel of St. Amphibalus, stood until recently the pedestal of the shrine of that saint, which was erected by Ralph Witchurch, sacrist, during the abbacy of Thomas de la Mare, 1349-96. The foolish modern notions of gaining "an uninterrupted view"—as if a

big church had been constructed to serve the purposes of an important railway-station, through which it is imperative that the signalmen can see from end to end—has caused the removal of this basement, together with the upper part of the shrine discovered in 1872, to the north aisle of the Saints' Chapel. Whether it is to be allowed to remain there we know not, so inexplicable are the ways and changing freaks of the autocrat of the abbey.

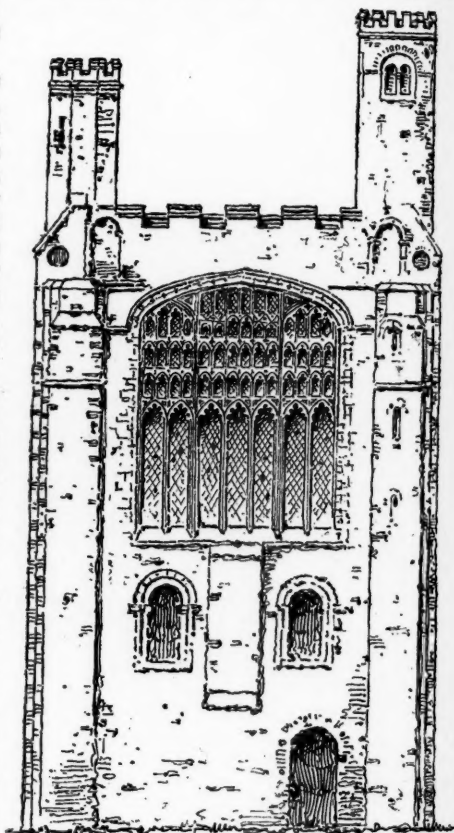
This shrine, which is in a much more imperfect condition than that of St. Alban, must originally have been a work of much beauty. It still bears the initials of the donor, "R. W.," on the north and south faces. The east front "was originally adorned with images and plates of gold and silver, while upon the summit rested the portable shrine or feretrum." A small altar stood at the west end of the shrine, at the foot of which William, Bishop of Chester, formerly Abbot of St. Albans, was buried in 1447.

Certain portions of the shrine of St. Alban were found in 1847, but when some material that blocked up a doorway and screen of the south aisle of the presbytery was being removed in 1872, an immense number of fragments of Purbeck marble were brought to light, from which the ancient early fourteenth-century shrine, most richly carved, has been to a great extent reconstructed. We are able to give Mr. Kitton's drawing of the most interesting fragment of this once noble achievement in stone.

The account of the unhappy "restoration" of the abbey church, which has been in progress from 1870 up to the present day, and the controversies the process has excited, are given in a brief form and with a most lenient and qualified judgment. This can scarcely be otherwise in a book not intended to be critical, but merely to satisfy the desire to have an artistic and fairly accurate memorial of an ancient city; but never throughout Christendom has such irreparable mischief been done under the shelter of that terribly misused word "restoration." Mr. Ashdown shall tell the tale of the disastrous abandonment of the famed abbey church to the caprices of a man of undoubted ability, but of headstrong and defiant will, and, un-

happily, bereft of any spark of historic sympathy:

"In 1877," says Mr. Ashdown, "a faculty was granted to repair and restore the church, and fit it for cathedral and parochial services; but the committee soon afterwards found themselves £3,000 in debt, and it was at this critical juncture that a new faculty was



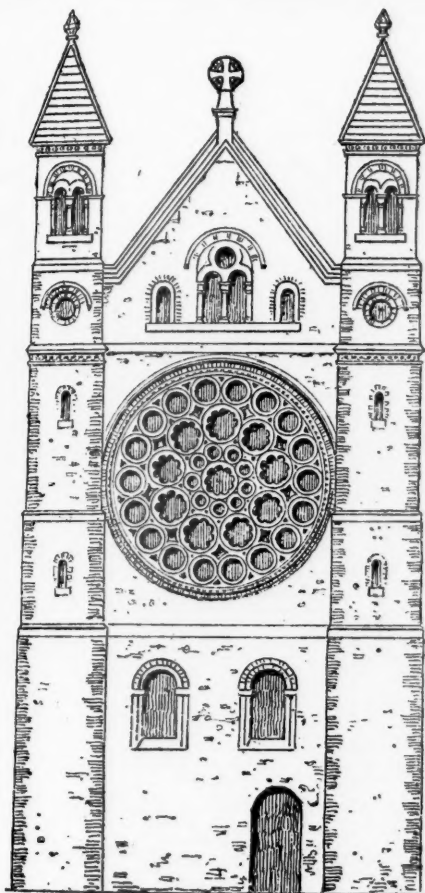
THE NORTH TRANSEPT BEFORE RESTORATION.

granted to Lord Grimthorpe (then Sir Edmund Beckett), by which he acquired unlimited powers to restore, repair, and refit the abbey at his own expense. There was no alternative open to the committee but to accept what must under the circumstances be considered as an extremely generous offer, notwithstanding the stringent and unalterable



conditions imposed by the benefactor. For thirteen or fourteen years his lordship has sedulously carried out the requisite work, expending annually a sum estimated at £10,000. His method of procedure, however, evoked considerable adverse criticism

terminations of the transepts appear to be the chief points for divergence of opinion, and those of a thoughtful and artistic temperament have reason to regret that absence of sympathetic treatment with respect to the more interesting architectural features, the antiquity and integrity of which Sir Gilbert Scott endeavoured most conscientiously to retain. But whatever may be the merits or demerits of the method pursued by Lord



THE NORTH TRANSEPT AFTER RESTORATION BY LORD GRIMTHORPE.

from those interested in the abbey, who protested vigorously against the ruthless effacement of many notable features that were inseparably connected with the past history of the ancient building. The new west front and the windows inserted in the



AN OLD SCOTTISH LECTERN.

Grimthorpe, the incontrovertible fact remains that to him St. Albans owes the preservation of her famous abbey church, which would undoubtedly have fallen into hopeless ruin but for his timely and princely munificence."

To the last sentence of this paragraph we object *in toto*. St. Albans does not owe the preservation of her famous abbey church to Lord Grimthorpe. Contrariwise he has been doing his best to obliterate it, and to give England in its place his own crude con-

ceptions of what it ought to be! Had Lord Grimthorpe given, say, £20,000, to be expended on the careful preservation from decay of this great historic church, and spent another £20,000 on its reverent fitting-up for stately worship, he would, indeed, have been a benefactor; but the squandering

would have been far better had Lord Grimthorpe squandered this misused sum on the racecourse, or flung it away on the gaming tables of Monte Carlo!

We have almost exhausted the space at our bestowal, but one or two more paragraphs must be allowed to draw attention to the



OLD HOUSE-FRONTS IN THE MARKET PLACE.

of £140,000, which his friends claim that he has laid out on the fabric, is a miserable misuse of his inherited or self-earned wealth. No personal sin, save that of the most overweening egotism, has been involved in this expenditure; but apart from moral grounds, and in the interests of the history in stone of England's past both in Church and State, it

larger half of this fascinating volume, which yet remains for consideration. Chapter VIII. is occupied with the story of the Peasant Revolt and an account of the great gateway of the monastery. To this follow birth notices of the famous English historians connected with St. Albans—Roger de Wendover, Matthew Paris, Rishanger, and Wal-

singham—and a well-written account of the Grammar School, its masters and famous scholars. The little that is known of the Saxon fortress-palace of Kingsbury and of the Priory of Sopwell are next put on record.

A short chapter is appropriately given to the parish church of St. Stephen, which was one of the three churches originally built by Abbot Ulsinus about the year 948. It was rebuilt *temp.* Henry I., and again much restored in the fifteenth century. In 1861 it fell into the hands of Sir Gilbert Scott, which was one of his worst periods. The most noteworthy feature of the church is the old brass lectern of massive workmanship. It bears the black-letter inscription: *Georgius Creichtown Episcopus Dunkeldensis*. There were two Scotch Bishops of Dunkeld of that name; the first was consecrated in 1527, and the second (the nephew of the first) was consecrated in 1550 and was the last bishop of that see. It must have belonged to the first of these prelates. The most likely supposition to account for its presence in this church is that this eagle-lectern formed part of the plunder of the abbey church of Holyrood, and was brought here by Sir Richard Lee. The church of St. Gregory, Norwich, possesses a brass lectern almost identical with the one at St. Stephen's.

Chapter XIV. is devoted to interesting gossip and reminiscences of Holywell Hill, the ancient cross, the numerous old inns, and the coaching days of yore. The High Street and St. Peter's Street and its by-ways are treated in a similar and well-illustrated manner in the next two chapters.

The Market Place, French Row, and the Moot Hall are the chief objects treated of in the seventeenth chapter. Some of the old bits that still happily remain lend themselves readily to the pencil of the appreciative draughtsman. Mr. Kitton gives several delightful sketches of these old details. "The Clock Tower and Curfew Bell," "George Street and Romeland," "St. Michael's and its Neighbourhood," and "The Tokens of St. Albans," are the titles of the last chapters.

This beautiful work, which does much credit to all engaged in its production, is limited to three hundred copies. We should

think it probable that all or nearly all will have been taken up before this notice appears.



## Remains at Muriau Gwyddelod, near Harlech.

### THE WALLS OF THE IRISHMEN.

BY THE LATE H. H. LINES.

(Continued from p. 81, vol. xxix.)



FTER I had written thus far, I met with a note in Petrie's *Round Towers of Ireland*, which seems to throw light on this question, and to confirm the view I entertain in the previous remarks as to the place being constructed for a large assemblage of people. In one of the Irish chronicles called the *Book of Lecan* is the following: "The Cairn of Amhelgaidh, son of Fiachra Elgaidh," etc. "It is by him that this cairn was formed for the purpose of holding a meeting of the Hy-Amhelgaidh around it every year, and to view his ships and fleet going and coming, and as a place of interment for himself." This was evidently a cunning and insidious scheme to procure for himself that homage usually rendered to the brave when they are no longer in the flesh. Amhelgaidh thirsted for a high place among the demigods of his race, so made all the necessary arrangements for his own deification. It is thus possible that the amphitheatre at Muriau Gwyddelod may have been constructed for the double purpose of a tribal gathering, and to be used ultimately as a place of burial for the chief and his family, who also could view from here the going and coming of his warships. From the perfect condition in which these remains, Muriau Gwyddelod, are still left (1870), I would suggest another inference, namely, that the ashes of the chief, whatever may have been his name, were never deposited here. There is not the slightest indication of any debris surrounding or within the 40-feet *carnedd*, which there would have been had the cairn been finished and covered up in the usual way with loose stones. Possibly the sons of Cunedda the Conqueror broke in and chased the Irish colony out of the

country, thus preventing the completion of a stately *carnedd* among the Muriau Gwyddelod. The date of this unfinished *carnedd* would probably be at the end of the fifth or beginning of the sixth century. At this period Christianity, though progressing, had not entirely replaced the old idolatry. The great idol, Crom Cruach, was yet worshipped; the so-called Druids still practised their incantations, and incineration or urn burial was at this time giving place to the practice of interment in all the panoply of war, the chief holding his red javelin in his hand with his face turned towards his enemies.

About 100 yards south of the amphitheatre and east of the first section we find the ground occupied by stone rings, most of which have lost some of their stones—by trenches and old trackways, by earthen *carneddau*, and among them an oval stone ring with circles attached to its west end, the entire length of which was 130 feet by 50 feet wide. The form of this structure is perfectly preserved upon its north side, while the south is much destroyed, and the rounding off of its east end remains so far preserved as to show the manner in which the south side was constructed. In the centre of these remains is an upright stone 3 feet 8 inches high, with a small stone ring in front of 5 feet diameter inside, forming a cell about 18 inches deep. There are eight or ten stone rings left on the west end, as I have before remarked, presenting a singular combination of intersecting ovals and circles, one of the latter being a concentric ring 15 feet across, quite perfect, and showing its entrances undisturbed. On the opposite side to this are the remains of another ring, which, no doubt, corresponded to it, forming two wings at the south-west end of the whole structure. Within this last circle is a stone 7 feet 6 inches long of triangular form, having the character of an altar. Its position in the circle favours that idea. The conclusions I arrive at after a close observation and measurement of this labyrinthine puzzle are not favourable as to its ever having been designed for purposes of interment. If it had ever served that purpose, what has become of its envelope of earth and stones? and why should the intricate design marked out by single boundary stones, mostly touch-

ing each other, have been left undisturbed if the earth had been carried away? Notwithstanding the opinion of many great archaeologists, I must say that I do not think that *all* the stone circles and ovals constructed by our ancient predecessors were only for sepulchral purposes. The aboriginal tribes of Britain and of Ireland adopted the circle and oval for their dwellings, their fortresses, their places of public assembly, their sepulchres, and why not for their temples?

There is another section of the Muriau lying a quarter of a mile south-east of the previously mentioned three sections, and I am rather inclined to consider it a distinct group, as it presents characteristics entirely diverse from them. It stands on the highest part of the ground occupied by the Irish settlement, and if any portion of these remains may be attributed to the ancient tribes of Wales before the immigration of the Irish, I think it may have been this group. It stands upon waste ground surrounded by cultivated lands, which have encroached on and cut off a portion of its area. It is essentially a Celtic enclosure or *caer*, which was at one time entirely encircled, containing three enclosure mounds of earth and stones, the whole occupying a space of 756 feet east and west, and 460 feet across its widest part. Of these three mound-enclosed spaces two are oval and one is triangular, with an interval between them, and the exterior boundary of the *caer* extending all round. The central space in the whole group is an egg-shaped oval of 126 feet by 75 feet, inside measure. This oval is perfect in form, and bounded by a mound 5 feet wide on its crest, consisting of stones and earth. The stones appear to have been originally laid down in small rings, but are now a good deal displaced. The area of this oval is flat and level as a bowling green, and as it is placed upon inclined ground, the earth has been removed from one end and placed on the opposite end, so as to produce a perfectly horizontal surface. The narrow end of the oval is placed north-east, the broad end south-west. From several circumstances it is evident that this oval is an after construction, partly destroying previous arrangements. At one part it encroaches upon an oval three



times as large as itself, and at another upon the triangle five times its own size. The original and larger oval is 220 feet by 174 feet, and, like the small oval, bears no evidence of any portion of its area having been occupied by structural forms. The two spaces are both empty. The triangular enclosure ranges west like the others, all three on a line running east and west, though the intruding oval in the centre has an eccentric bias of  $45^\circ$ , throwing its ends north-east and south-west. There is doubtless some reason for this, which I have failed to probe, and upon which I do not feel inclined to theorise. But I do not believe the eccentricity to be accidental, and I do believe that the two adjoining enclosures have been so far destroyed as to admit the innovator joining the original twin group, and creating a triple symbolic group instead. Whatever may have been the nature of the symbol intended, the three angled enclosure, though not perfect, still retains sufficient character to entitle it to be called a triangle of 290 feet by 252 feet. In the centre of it is a carnedd of loose stones 20 feet long. In the intervallum are also two carneddau, heaped, and excepting these there is nothing to suggest the purpose for which these enclosures were made. The mounds here and there show small circular arrangements of stonework, more or less destroyed, and it may be that the ashes of the dead were deposited in these small mound circles; if so, the whole of this place must have been a necropolis. One peculiarity remains to be noted. None of these enclosures possess the usual bearings which were adopted by idolaters; they range east and west, except the central oval, which has a bias just half-way between the Christian bearings of east and west and the pagan practice, which was to place the burial cists due north and south.

There are two examples of those monoliths called *Meini Hirion* connected with this Irish settlement of Muriau Gwyddelod. One called the sun stone, about half a mile distant, is a rather remarkable pillar, standing 10 feet high. Its shaft in horizontal section is a triangle, with one of its edges at 6 feet from the ground expanding into a lozenge shape, point upwards. The tradition of its being a sun stone may be correct, its pointed top

indicating the character of those stones which were dedicated to the sun. There is an absurd legend attached to it—that when human victims were offered in sacrifice to the deity, they were chained to this stone. But if it is what the name implies, a sun stone, the *Crom Cruach* of the Irish settlers, the stone itself was worshipped, and had its conical apex covered with leaf gold (according to the Irish custom), and adored as the representative of the midday sun. I would observe that the flat lozenge shape faces the south direct towards the sun in his meridian splendour.

From an old MS., the *Dun-Seancas*, we learn that every people who conquered Ireland or who settled there worshipped *Crom Cruach* till the time of Patrick, and sacrificed the first-born of every species to this deity.

The other *Maen Hir* is found on the banks of the *Artro*, about 200 yards west of *Llanbedr Church*, and is evidently a memorial stone. Its height is 11 feet, and it is accompanied by a smaller stone about 8 feet high. Adjacent to these is a carnedd covered with turf, 4 feet high and 20 feet long. No tradition that I am aware of is connected with these. Between the two *Meini Hirion* is the stone with the circular ornament which Dr. Griffiths removed from Muriau Gwyddelod for safety, and which device appears to have been the national emblem of certain Celtic tribes.

In the miscellany collected by Iolo Morganwy is the following: "Three invasions took place in Cambria, and one family, that of *Cunedda Wledig*, delivered the country from the three. The first occurred at Gower, where *Caian Wyddel* and his sons landed, subjugated, and ruled for eight years; but *Cunedda* and *Urien*, the son of *Cynfarch*, subdued, and slew all but nine, whom they drove into the sea. *Urien* called the country *Rheged*."

"The second invasion was that of *Don* (others say *Daronwy*), of *Llochlyn*, who conquered Ireland, and then led 60,000 Irish and *Llochlynians* to North Wales, where they ruled for 129 years, when *Caswallon Law Hir* of the long hand, grandson of *Cunedda*, entered *Mona*, defeated and slew *Serigi Wyddel*, their leader, at *Llan y Gwyddel*, in *Mona*. Other sons of *Cunedda* slew them

also in North Wales, the Cantred and Powis, and became princes in those countries. Don had a son (Gwydion), King of Mona and Arvon, who first taught from books the Irish of Mona and Ireland."

The following is evidently erroneous in its dates: "A.D. 267, Don, King of Llochlyn and Dublin, led the Irish to Gwynedd, where they remained 129 years. Gwydion, the son of Don, was highly celebrated for knowledge and science. He was the first who taught the Cambro-Britons to perform the plays of illusion and phantasm, and introduced the knowledge of letters to Ireland and Llochlyn. After 129 years' occupation, the sons of Cunedda came from the north, subdued the Irish at the Battle of Cerrig y Gwyddel, and Caswallon Law Hir himself killed Serigi Wyddel ap Mwrchan, ap Eurnach the aged, ap Eilo, ap Rhechgyr, ap Cathbalug, ap Cathal, ap Machno, ap Einion, ap Celert, ap Math, ap Mathonwy, ap Gwydion, ap Don, King of Mona and Arvon, the Cantref, and of Dublin and Llochlyn, who came to the Isle of Mona 129 years *before* the incarnation of Christ."

"Eurnach the aged fought sword to sword with Owen Finddu, son of Maxen Wledig, in the city of Ffaraon, and they slew each other."

Again we read, "After the departure of the Romans from Britain, Serigi had the supreme government of Mona, Gwynedd, and the Cantref; his oppression was such that messengers were sent to Cunedda, who sent his sons to Gwynedd, where they put them to flight, except in Mona, where they became a distinct nation, with Serigi for their king, who afterwards came with a strong force to Gwyrfa, in Arvon, to fight with Caswallon, who drove them back to Mona, defeating them at Cerrig y Gwyddel."

Again, "The son of Urnach was Serigi Wyddel, who was slain by Cassallon Law Hir, at Cerrig y Gwyddel, in Mona, and upon the greensward they found a male infant, who was Daronwy, the son of Urnach Wyddel, and Serigi's brother. An illustrious chieftain who resided just by, commiserating his beauty and destitution, reared him up as one of his children, but he became eventually one of the three native oppressors. He confederated with the Irish, and seized the dominion from its rightful Cambro-British

owners." There are anachronisms in the above, half mythic, half historical. The author suggests that the legend or tradition which ascribes the expulsion of the Irish to the celebrated Cassivellaunus arises merely from the confusion of two personages bearing the same name.



## Notes on Archæology in Provincial Museums.

No. XXXIV.—THE CAERLEON MUSEUM.

By JOHN WARD, F.S.A.



LIKE the Corinium Museum at Cirencester, described some months ago, this Monmouthshire museum is exclusively antiquarian and essentially local. Most of its contents were found at different times in and immediately around the town, while a few relate to neighbouring villages, particularly Caerwen, about eight miles away. The residue came from more distant places, as London, York, Italy, and Egypt; these, however, are treated as an illustrative series, precisely as is a similar class at Cirencester. For the above reason the collection cannot properly be studied apart from the locality, nor the locality from the collection—the one illustrates the other. Both, therefore, will be treated as equally essential to the present sketch.

As an enthusiastic schoolboy of tender years, I remember reading a passage of Giraldus Cambrensis portraying Caerleon in his day—the thirteenth century. I pictured to myself the relics of past glory that he described—the immense palaces with gilded roofs, the prodigious high tower, the hot baths, the ruins of temples and theatres, the aqueducts, and the hypocausts. For years my knowledge of the place was little more than this; but it was sufficient. The "City of Legions" was a veritable Mecca of antiquarian marvels. The name itself to my Saxon ears was unusual, mysterious, significant. The gilded roofs and prodigious remains might indeed have disappeared during the long centuries since Gerald wrote; but my imagination went back to the palmy days long

before his time, to gorgeous roofs flaming in the sun, fantastic towers cleaving the clouds, colonnades, and squares, and Roman soldiers—the conventional Roman soldiers of old-fashioned school Scripture histories—each with a standard bearing the mysterious letters, S. P. Q. R., in one hand, and a drawn sword, ready to kill somebody with, in the other. I was quite sure that if I could only get there, and do a little surreptitious digging with my sea-side spade, I should bring to light one of these gilded roofs; but, unfortunately for archæology, Caerleon was too far away. Years passed, and with them these roofs diminished in size, their gold became thin, thinned into leaf, and threatened to disappear altogether. Sad sequel to juvenile dreams, and disparaging to Gerald the Welshman. Nevertheless, these early impressions left an indelible mark on my mind. A pilgrimage to Caerleon continued to be a cherished hope; but a quarter of a century elapsed ere it was realized.

When first I saw this ancient place, nearly two years ago, I was keenly disappointed. One is apt to presume that past importance is always linked with present vestiges of that importance. Think of Rome: it brings to mind ruined temples and aqueducts, early Christian churches and mediæval palaces. How full of mementos of the past are York, Chester, and Gloucester! But Caerleon, the capital of Britannia Secunda, the headquarters of one of the chief legions of the empire, an ancient archiepiscopal see and centre of learning, and the subject of many a mediæval tradition and romance, surely of all places, should be venerable with visible antiquity? But no; a passing stranger—even a lover of the past—might easily fail to discern in its narrow lanes, winding in a most un-Roman fashion, anything of more interest than is to be seen in most old-fashioned English village-towns. The huge mound or *burrh* of the castle, on which probably stood “the prodigious high tower” of Gerald, the fine old, but overmuch-restored, Perpendicular church, with remnants of an early Norman structure, and some excellent examples of Tudor domestic architecture, would undoubtedly attract his attention; but he would see in them only a proof of the post-Roman and mediæval importance of Caerleon. Give him, however, but an inkling of the presence of

Roman remains, and if his antiquarian perception is worth anything at all, he will not fail to trace the parallelogram of the castra from existing vestiges of the earth-mound and its masonry facing, nor to note the circular *cavea* of the amphitheatre, known popularly as King Arthur's Round Table. Were it not for the watchful interest of the Monmouthshire and Caerleon Antiquarian Association, these would probably now be the only visible remains of the Roman city. The numerous objects found year by year would either have received no notice or care at all, or, remaining in private hands, have gravitated to distant museums. But during the past forty or fifty years the little museum established here by this association has been a successful means of gathering together and preserving finds. And now its varied contents, coupled with the remains *in situ* and the numerous records of past discoveries and investigations, furnish a by no means despicable knowledge of this important military centre of Roman Britain.

Historically, Roman Caerleon—Isca (the Latinized form of the river name, Usk) Silurum (to distinguish it from Damnonian), is little more than a blank. We may reasonably conclude that its importance to the Romans was an immediate consequence of the defeat of Caractacus, chief prince of Essyllwg, the land of the Silures. These hardy hillsmen, however, were never thoroughly subjugated, and their conquerors, like the Normans of a later age, erected a chain of strongholds to protect the fair lowlands of Gwent and Glamorgan from their attacks. These fortified stations were threaded by a great military road, the Via Juliana, stretching from Gloucester to St. David's Head; and the chief of these stations was Caerleon, the City of Legions. For a long period—probably two centuries—it was the headquarters of the Second Augustan Legion; and thus it played a part in respect to South Wales comparable with that of Chester, the headquarters of the Twentieth Legion, to North Wales. It is equally reasonable to believe—in fact, the existing vestiges clearly prove it—that as a legionary station it was a place of considerable splendour, however much we may feel inclined to discount Gerald's description. That we *must* take the words of this writer *cum grano salis* is proved

by Henry of Huntingdon's statement of half a century earlier, which explicitly makes the walls so ruined as scarcely to be seen.

This contradiction will make us cautious with the statements of another old literary worthy, Geoffrey of Monmouth, who would have us believe that Caerleon was founded by none less than the mythic Belenus, the conqueror of many nations and counterpart of the classic Apollo. From the same and other sources we learn that it was one of the three greatest cities of Britain, the capital of Essyllwg, and the birthplace of King Lucius. We tread on firmer ground in post-Roman times. This city was intimately connected with King Arthur, being the place where he is said to have been crowned and held his court. It is also the ecclesiastical mother of St. David's, whither the see was removed in the eleventh century.

Caerleon suffered much from the hands of the Saxons and the Danes, being several times burnt down to the ground; it remained sufficiently important in even late mediæval times to be incorporated. Its apparent destiny is to become an outlying suburb of the neighbouring progressive and rapidly-growing town of Newport, once the port of Caerleon.

The accompanying plan indicates the shape of the castra, and the positions of the chief Roman remains.

The angles of the castra are rounded, and there was an entrance (E, E, E, E,) near the middle of each side. The stone revetment (A, A,) is best preserved in the vicinity of the south angle. Here it consists of a *pêle-mêle* mass of quarry-stone, well embedded in mortar, and without any attempt at herring-bone work. Where intact, the facing is of broad and narrow work, the latter forming bonding-courses, and the stones are well squared. The amphitheatre (C) is just outside the south-west wall, and is an oval about 220 by 190 feet in diameter, and sinks to a depth of about 18 feet in the centre. Remains of stone seats have, I believe, been found; and eight radiating grooves, which probably indicate the positions of the steps by which the seats were reached, can be distinctly traced on the sides.

In the neighbouring fields, on the same side of the castra, have been discovered the foundations of houses and other Roman

remains, indicating that the old city extended considerably beyond the walls; and at more distant points in the vicinity have been found indications of villas and burial-places.

The museum (J), which is so intimately connected with this most interesting place, occupies a conspicuous position near the church (I). It has the outward form of a miniature classic temple, with internal dimensions of about 40 by 20 feet. Four Grecian Doric columns support a plain pediment, and behind them is the doorway, the only aperture of the walls, the interior being lighted from the roof. It is not a cheerful structure. These reproductions of classic art in dull grey stone, and with our murky surroundings, are but parodies of the white marbles and the sunshine and pure blue skies of the Levant. The interior, however, has a good and even light, and thus so far is suitable for its purpose. The general construction distantly recalls the atrium of a Roman house. The oblong central skylight would be a *compluvium* were it unglazed. The corresponding opening in the floor lacks water to make it an *impluvium*: it admits an uneven light into a dismal basement, or, nearer the truth, cellar.

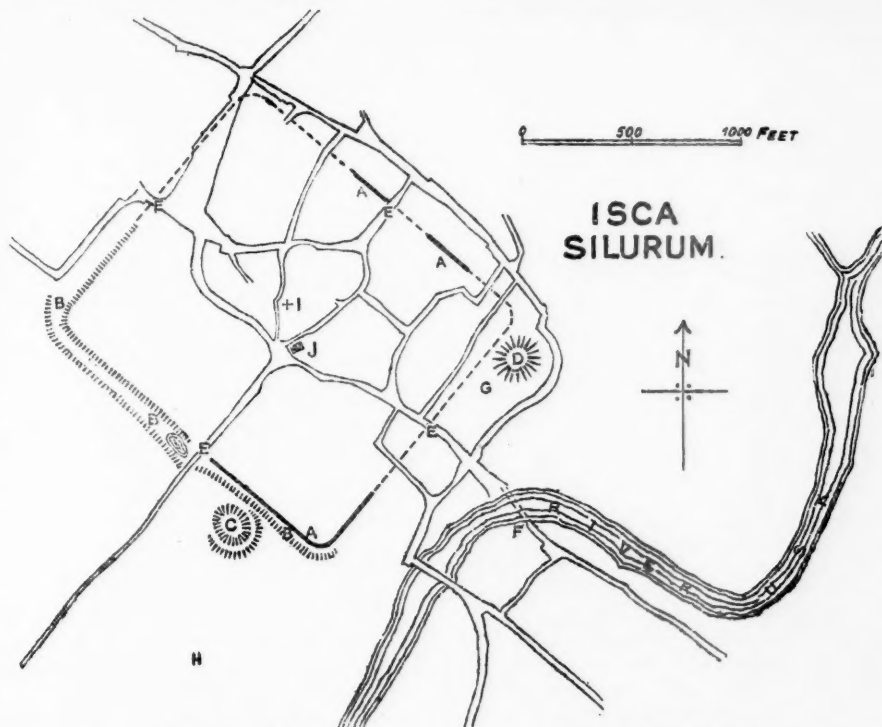
The first objects the visitor encounters upon entering the institution are a notice to the effect that it is the museum of the Monmouthshire and Caerleon Antiquarian Association, and is maintained by the voluntary contributions of its members, etc.; a visitors' book; and a significant donation box. The requirements of these being satisfied (let us hope liberally), the visitor may pursue his round of inspection. There is no popular guide to the collection, and apparently no attempt is made to enlist the interest of the "common people." I sounded several of the villagers as to their views on the museum. Let one suffice. She had *once* paid it a visit, but did not know what to make of "the things." "They might be," she assured me, "curiosities, but they ain't pretty!"

The impression the interior gives rise to is that the collection was once well cared for, but has since been left to look after itself. The objects, as a rule, are accompanied by descriptive labels, but they are in a faded and dirty condition. There is a perceptible dampness pervading the room, which must be harmful to the exhibits; and to accentuate



this "down-grade" appearance, the roof shows such ominous signs of collapse as to have recently necessitated a small forest of timbers to prop it up. In these respects this museum is a contrast to that of Cirencester although so like it in others. Let it not be thought, however, that the scientific interests of the collection have been neglected.

a resident of the place, was long honorary secretary of the association, and one of its most active promoters. This book was published in 1862, and is to a great extent a second edition of *Delineations of Roman Antiquities at Caerleon*, a work out of print at that date. In 1868, Mr. Lee published a supplement, dealing with subsequent addi-



- A.—Remains of the Walls.
- B.—The Fosse.
- C.—The Amphitheatre.
- D.—The Castle Hill.
- E.—Sites of the Gateways.

- F.—Site of Ancient Bridge.
- G.—Site of Villa.
- H.—Site of Baths.
- I.—The Church.
- J.—The Museum.

During the forty-six years that the above association has been in existence it has published at irregular intervals various monographs and other works, and in these may be found described and illustrated nearly all the objects in the museum. The larger portion by far find a place in *Isca Silurum*, a careful and exhaustive royal 8vo. catalogue, with fifty-two excellent lithographic plates. The author, the late Mr. John Edward Lee, F.S.A.,

tions to the collection. Since then nothing further has been done in this direction; but the few additions of late years have been noticed in ordinary publications of the association.

We will commence our tour of inspection with the inscribed stones. As might be expected these are mostly of a military character—centurial stones, tombstones to soldiers, etc. Although by no means so numerous as

those of Bath and Cirencester, a few of them are of peculiar interest, as, for instance, the first on the left-hand side to catch the visitor's eye upon entering the room. It is a most unpromising stone at the first glance, yet its discovery settled an important local antiquarian question, and on this account it must be regarded as perhaps the most valuable object in the museum. It is a rough, untrimmed slab of Lias limestone, 21 inches long, and varying from 8 to 14 inches in width. It is a centurial mark, and the inscription, which is exceedingly rude, is as follows :

COH I  
 O STATORI  
 M MI

It was washed by the action of the tide from a strip of low grassland between the sea (Bristol Channel) and the Sea Wall at Goldcliffe, near Newport (Mon.) in 1879. The Sea Wall is a huge embankment extending from the mouth of the Rhymney, near Cardiff, to the high ground at Portskeewitt, near Chepstow, a distance of about twenty miles. By it a strip of fertile low-land, averaging three miles in width, has been reclaimed from the tidal waters. The builders of this "wall" had long been a matter of conjecture, although it had been shrewdly guessed that of all the ancients who inhabited this island only the Romans could have constructed a work of such magnitude. Time out of mind, the work has received unremitting attention from special courts and officials; but in spite of this the sea has broken through, spreading death and disaster on several occasions, notably in 1606, when 2,000 people were drowned. The stone under notice is considered to settle the age of this embankment as Roman. To quote the printed description accompanying it: 'It seems to have been a boundary-stone stuck into the ground like those now used, and announces in the usual style of such tablets that the Cohort of the Centurion Statorius had erected so many thousand paces (probably two miles) of the vallum, or Sea Wall, as it is now called, in front of which it was placed. The number of the cohort usually follows it, and the last letter of the first line is a numeral, as indicated by the

cross-line above it. The reversed C at the beginning of the second line is the sign for centurion, and the letters on the third line give the measurement of the work done. The absence of the cross stroke in the A gives the date as later than the time of Gordian, about A.D. 245."

There are several more of these centurial marks in the museum, all from Caerleon. They are all of a more orthodox shape than the Goldcliffe specimen—oblong blocks of stone, presenting a face ranging from 5 to 15 inches in height, and having a horizontal length of twice or thrice the height. In each example the lettering is included in an oblong panel, or a *tabula ansata*, i.e., a panel, with wedge-shaped ends, outlined by incised lines. Each has the reversed C (so, C), standing for centuria, the company commanded by a centurion, the company being indicated by its commander's name. The first example on this side of the room bears the inscription :

COH V  
 O PAETINI

—"The Fifth Cohort, Century of Pætinus." A larger and much worn stone relates to the century of Valerius Flavus :

COH II  
 O VALERI FL  
 AVI

The next is remarkably rudely executed, so much so that for fifty years antiquaries puzzled over it in vain; and, in spite of the Roman label, one declared that it was a Runic inscription! It has been deciphered into

O IVLII  
 CAICINIANI

the "Century of Julius Cæcinianus," E in the latter word being represented, as is not unfrequent in Roman inscriptions, by II. Another of these marks relates to the century of Ræsus (or, as has been suggested, Ræfusus) Moderatus, the first *hastati* of the sixth cohort:

CHOR VI HAST PRI  
 O ROESI MODER

Another has the peculiar interest of referring to the erection of some government building :

COH II O LIVI\*\*NA P F XXXII

The Rev. C. W. King, in the *Journal of the Archaeological Institute*, vol. 32, read it thus: "Cohortis Secundæ Centuria Liviniana per passus duodetriginta fecit."

An interesting, but rudely inscribed stone of similar shape to these centurial stones, is one bearing the brief inscription, PRIMUS TESSERA, which evidently refers to the chief "tesserarius." The tesserarii of the Romans were officers whose duty was to receive the watchword or *tessera militaris* from the commander, and to publish it to the army.

The tombstones are not conspicuous or numerous, but several are worthy of notice. One, 45 inches by 33 inches, came from a farmhouse, Pil Bach, a mile west of Caerleon, and where, many years ago, two tessellated pavements were found. The head has the shape of a shallow gable with rounded angles. Immediately under the apex is a crescent, and on each side of this a wheel. The inscription informs us that Tadia Vallaunius (a British name, surely!) lived sixty-five years, and that her son, Tadius Exupertus, lived thirty-seven years, *defunctus (sic) expeditione Germanica*, the tomb being erected by the most dutiful daughter, Tadia Exuperata. The clause in italics undoubtedly refers to the death (*defunctus*) of the son, but the German expedition is not clear. If an expedition to the Continent, the stone must be a cenotaph, so far as Tadius Exupertus is concerned. A neighbouring example illustrates a wife's tender care. It is a plain stone, about 30 inches by 29 inches, to the memory of Aurelius Herculanus, horseman, whose length of days reached only to twenty-eight years.

Eight tombstones, needlessly scattered about the room, were found at Bulmore, a picturesque hamlet a mile and a half north-east of Caerleon. This place seems to be the site of a villa, but nothing of a very definite nature has been discovered except the sepulchral enclosure containing these tombstones in the above-named year. Apparently no plans were made, but it is known that this enclosure was an oblong about 22 feet by 15 feet. The tombstones were thrown down, some being broken, and fragments of coarse pottery, burnt bones, and ashes were scattered about—a state of confusion warranting the statement of *Isca Silurum* that "it appears highly probable that the tomb had been ransacked

in later ages in search of treasure." The most elaborate and best-cut of these stones was originally a double tombstone, that is, one with, or intended for, two inscriptions side by side. Although the whole of the right half is gone, all the inscription of the other half is intact. The whole stone was surmounted with a low triangular pediment, which, to judge from the remaining portion, was decorated with the figure of a dolphin in each lateral angle, and doubtless there was some central ornament. The inscription is as follows:

D M  
IVLIA VENERI  
A AN XXXII  
I ALESAN CON  
PIENTISSIMA  
ET I BELICIANVS  
F MONIME  
F C

Here we have an example of a husband's and a son's most dutiful care in raising a monument to the wife-mother. Probably the right-hand half of the stone was reserved for a commemorative inscription to the husband, and, for anything we know, was duly filled in by the son, when the father departed this life. Another, a very imperfect slab, but with beautifully-formed letters, is also a witness of the sacredness of the family tie under the Romans. It is to Cæsaria Coroca, who lived forty-eight years, and was erected to her memory by her husband and three sons. Another husband at Bulmore raised a stone to his wife, Julia Nundina, who had lived thirty years. This is the largest of the Bulmore tombstones—51 inches by 30 inches. The next is a poorly-executed—but which is described as a well-executed—inscription to a veteran who had reached the ripe age of one hundred years. It was raised by his wife and son:

IVL VALENS VET  
LEG II AVG VIXIT  
ANNIS C IVL  
SECVNDINA CONNVNX  
ET IVL MARTINVS FILIVS  
F C

It is only an inscribed stone, but it is brimful of humanity. The aged warrior must

have been highly venerated by his neighbours, a soldier-loving people, and we may be sure that the funeral oration was eloquent with his praise, and that the *præfice* wailed their loudest, and wept as only these trained weepers could weep.

It is interesting to note that the tombstone of the widow was also found at Bulmore, and was erected by the son. Unless there was a great difference between the ages of the veteran and his wife, we must consider that her death followed shortly after his, for her age when she died was seventy-five. The inscription is very indifferently cut. It runs thus :

D     M     ET  
MEMORIAE  
IVLIAE SECVNDI  
NAE MATRI PI  
SSIME VIXIT AN  
NIS LXXV G IVL  
MARTINVS FIL  
F     C

The dedication is rather unusual: 'Dis manibus *et memorie*.' Another wife at Bulmore erected a stone to another veteran of this legion, whose enjoyment of the privileges of veteranship could not have been of long duration, as he lived only to the age of forty-five. The next illustrates the usual precision of Roman sepulchral monuments in respect to the ages of young people, frequently specifying the odd days—a touching testimony of parental love, for the parent who so minutely "kept count" of a child's age must have treasured up other memories of its life. In the present case a mother raised a slab to her daughter, Julia Iberna, who lived sixteen years and six months. The last of these Bulmore tombstones to be noticed is a peculiarly rude specimen, with the simple record that Julia Senica lived seventy years. But bald as it is, it brings out in all the greater force a radical difference between the spirit of the Roman and the modern methods of perpetuating the memory of the departed. The gravestones of a modern cemetery are essentially a collection of records of the dates when people *died*, and usually their age at death: with the Romans the prime thought was life; the dead *lived* so long, and very rarely indeed is any clue given as to the date of death. The reader may

have heard it argued that the "vixits" of the tombs of the Catacombs of Rome are a witness to the livelier faith of the early compared with that of the modern Christians; but as a matter of fact, the formula of the Catacombs is not of Christian but pagan origin.

There is a fragment of a tombstone from Pil Bach in this museum which, if several antiquaries are right in their conjectures, illustrates the latter point most curiously. It has on its broken side, and presumably near the middle line of the stone, a series of diagonal parallel lines. These are regarded as part of the conventional representation of a palm branch, a peculiarly Christian symbol. Yet on this Christian tombstone were the usual and peculiarly pagan dedicatory letters, D. M., for *Dis manibus*, "To the divine shades!" The only other sepulchral stone that need be noticed is a fragment which served as a support for the font in Kemys Church, about two miles from Caerleon. It is interesting as being part of a double tombstone, similar to the first described from Bulmore. The lettering is scarcely legible, but sufficiently so to indicate that it relates to a soldier of the legion stationed at Caerleon.

The museum is singularly poor in altars. The only one which affords a legible inscription was found in the churchyard in 1845. It was 40 inches high and 20 inches wide. I say *was*, for, unfortunately, it is in four or five pieces; and, still more unfortunate for the visitor, these pieces are widely separated, as if to suggest that the disruption was the result of an explosion. It was erected, *Saluti Reginae*, by Publius Sallienius, the son of Publius the Mæsiian, and Thalamus Hadrianus, the prefect of the Second Augustan Legion, with his sons Ampeianus and Lucilianus. The interesting point about this altar is that there is a votive tablet in the museum which owes its origin to the same individuals, and is obviously the work of the same mason. This tablet was discovered as far back as two hundred years, was copied by Camden, was removed by Bishop Gibson of Llandaff to his mansion at Mathern, near Chepstow, and was then lost sight of until about forty years ago, when it was presented to the museum. This is the inscription :



PRO SALVTE  
AVG NN  
SEVERI ET ANTON.  
NI ET GETAE CAES  
P SALLIENVS P F MAE  
CIA ET THALAMVS HADRI  
PRAEF LEG II AVG  
CV AMPEIANO ET  
LVCILIAN . . . .

"For the well-being of our August Severus and Antoninus and Geta Caesar, Publius Sallienus, son of Publius the Maesian, and Thalamus Hadrianus, Prefect of the Second Augustan Legion, with Ampeianus and Lucilianus. . . ."

There are two other altars of the usual rectangular shape, one imperfect, and the other complete. The latter has abundant indications of an inscription, but it is impossible to read it. Two other altars are interesting in a special way. The one, a circular one about 3 feet 6 inches high, was surely originally the upper part of a column. Its few legible words connect it with Mithras. The other had a still more lowly origin: it was part of a stone conduit-pipe. And yet, strange to say, it was dedicated by the prefect of the camp: DEAE FORTVNAE . IVS . . S . . S PRAEF CASTRO.

The words ET GETAE CAES of the votive tablet described above have been purposely almost erased. This has been found to be the case in many inscriptions where his (Geta's) name has occurred, and, of course, must be attributed to the well-known jealousies and disputes in the family of Severus. In the museum is another stone, which has met with a similar treatment, only in a less degree. It is 17 inches high, and apparently formed part of a frieze. The inscription is beautifully cut, but is not complete, as the left portion of the stone is broken off. It seems to relate to the restoration of some building by Severus and Geta (the line represents the broken end):

CAESARES L SEPTI  
VG ET P SEPTIMVS  
ORRVPTVM

The letters in italics have been well-nigh chiselled out, and the only likely reason why the following word (part of Geta's name) was

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suffered to remain, was that, the stone being very hard, "the mason found his work so difficult, that he gave it up after having partially erased three letters." Another stone recording the rebuilding or restoration of an edifice proves that Isca Silurum possessed a temple dedicated to Diana. It was found so long ago that the inscription is quoted by Camden:

T FL POSTVMIVS  
VARVS V C LEG  
TEMPL DIANA  
RESTITVIT

Another slab, with well-spaced words and letters, records the rebuilding of the *centuria* of the Seventh Cohort by Desticius Juba, the lieutenant of the Emperors Valerianus and Gallienus:

IMPP VALERIANVS ET GALLIENVS  
AUGG ET VALERIANVS NOBILISSIMVS  
CAES COHORTI VII CENTVRIAS A SO  
LO RESTITVERVNT PER DESTICIVM IVBAM  
V C LEGATVM AVGG PRPR ET  
VITVLASIVM LAETINIANVM LEG . LEG  
II AVG CVRANTE DOMIT POTENTINO  
PRAEFE LEG EIVSDEM

In an inscription of this sort, the first point that the attention is drawn to is the object rebuilt or restored. Here it is expressed by the word *centurias*. But as a *centuria* was a company of soldiers, or, in a more general sense, any division of things containing a hundred, or even simply a division, there is no sense in the inscription. Mr. Lee, however, divined that the word here stood for the quarters or barracks of the centuries; and although he was unable to bring forward any other example of this usage of the word, Dr. McCaul of Toronto pointed out one in Cicero's orations, which had always puzzled commentators.

Another inscription is an antiquarian battlefield. I will only give briefly three or four proposed interpretations. The stone on which it occurs is nearly 5 feet high. The upper portion has two sculptured male figures in a shallow niche, and between them is an altar, with spirally curling flames. The figures are draped; that on the left is much defaced. The other is in the act of sacrificing, holding

K

a patera in his right hand over the altar. The much-worn inscription forms the middle portion of the stone; while the lower is hollowed out, trough-like. The inscription commences FORTVNE ET BONO EVENTO. Then follow the names of two men, Cornelius Castus and Julius Belisimnus; then *conjuges*, and last *pos . . . r . . .* (*posuerunt*). Did these two men, *plus* their wives, erect this stone to Fortune and Good Luck? If so, *que* must be dropped in after *conjuges*; and although there is not sufficient space for this addition, there certainly is sufficient for an abbreviation. Another interpretation makes *conjuges* to refer, not to the wives, but to the men themselves as intimate companions. But Dr. McCaul will have none of these. He insists that the last two letters of *Belisimnus* must be kept separate, and made to stand for *votum suscipiunt*—have sustained the vow—the whole inscription recording that two men made a vow to erect this tablet to these deities, and that their widows piously fulfilled their vow. Another opinion is that the stone is a sepulchral monument to these men, and was erected by their widows. But, as Mr. Lee humorously put it, “the greatest difficulty of this interpretation is one which probably did not occur to these learned antiquaries; for I never can believe that they would willingly have libelled these two Romano-British ladies by supposing them to have erected a monument to Fortune and Good Luck on the decease of their husbands!”

(To be continued.)



### Wassailing the Apple-Trees.

By F. J. SNELL, M.A.

**ONE** night in January, three or four years ago, whilst residing at Bolham, a small Devonshire hamlet, I was sitting up late, when I was startled by the report of a gun. This was repeated at intervals, and to judge from the sound, now far, now near, the weapon was travelling about with something of the caprice of Will-o'-the-Wisp. Greatly surprised and appre-

hensive of the possibility of a few stray shots entering my sitting-room from this “automatic” gun, I beat a retreat upstairs, to learn in the morning that some picturesque wise-acre, interested in the apple crop, had been visiting the adjoining orchards and firing at the trees, under the impression that the said trees, thus saluted, would bear well the following autumn.

I made a note of the circumstance at the time, and I have lately come across some interesting references to the custom. In Mrs. Bray's well-known *Traditions of Devonshire* (Letter XIX.) it is stated: “On Christmas Eve the farmers and their men, in this part of the world, often take a large bowl of cider with a toast in it, and carrying it in state to the orchard, they salute the apple-trees with much ceremony, in order to make them bear well the next season. This salutation consists in throwing some of the cider about the roots of the trees, placing bits of the toast on the branches; and then, forming themselves into a ring, they, like the bards of old, set up their voices, and sing a song.”

*Apropos* of the same subject, Mr. William Elton, on January 24 last, published a letter in the *Devon and Somerset Weekly News*. “Old customs,” he observes, “seem to die harder in the corners and out-of-the-way spots of England than in the busy Midlands and manufacturing districts, etc. . . . The custom of ‘wassailing’ or ‘singing to the apple-trees’ is, I believe, at the present time only observed in West Somerset and some parts of Devon; it is celebrated on January 17—old Twelfth Eve. . . . In many parishes of West Somerset on old Twelfth Eve a small band of farm labourers, sometimes re-enforced with the local blacksmith or carpenter, pays a visit to all the orchards in the neighbourhood, to carry out the old function of ‘wassailing.’ The tour of the orchards usually begins about 7 p.m., when the men have left work. On entering the orchard they form a circle beneath the largest tree and sing the wassail song. The words of this song are very quaint, and have probably been handed down orally from father to son for many generations.

“The first verse begins thus:

It is our wassail round our town,  
Cup it is white and ale it is brown.

The mention of ale in connection with apples is not what would be expected, and at first sight appears somewhat inconsistent; we find, however, that 'wassail'—which word is itself of great antiquity, being derived from the Saxon *Waes-rael* (health be to you)—is a liquor composed of apples, sugar, and ale, and anciently in great request at carousals. The word 'wassail,' or, as it is pronounced in the West Somerset dialect, 'wazzayal,' has entirely ceased to convey its original meaning to the peasant of the present day, and is not in general use in these parts, and is only heard in connection with this curious custom of singing to the apple-trees. A note in Webster's dictionary says that 'wassail' is unknown in America.

"Another verse is as follows:

There was an old man, and he had an old cow,  
But how to keep her he couldn't tell how,  
So he built up a barn to keep his cow warm;  
And a little more cider will do us no harm.

This last line is a favourite refrain throughout the whole length of the song, which is composed of many verses, and contains a hint which the singers like to see taken. After each verse the leader shouts at the top of his voice:

Hats full, caps full, three bushel bags full!  
Hip, hip, hip, hurrah!

in which latter the whole company join lustily. *Formerly an old musket was brought round and discharged at each hurrah*; but of late years this has been wanting, the men, perhaps, not being willing to risk the vigilance of the officers of the Inland Revenue. A bucket of hot cider, with toast floating on the top, is now sent out by the owner of the orchard, be he squire or farmer; the toast is placed in the apple-trees for robins to eat, while the cider lubricates the throats of the singers. They form a curious and picturesque sight, these men in their rough working clothes on a bright and frosty night, with the moon shining down through the bare and rugged branches of the apple-trees on their scarcely less rugged features; and if perchance there be a few inches of snow on the ground, is perfect. One forgets it is the end of the nineteenth century, and you fancy yourself assisting at a Druidical function of the dark ages. The whole company then march up

to the back entrance of the house, singing a verse which ends with the line:

So open the door and let us all in;  
upon which knocking is heard, the door is opened, and the men come in. More cider is supplied, and dancing is indulged in, usually to the accompaniment of a somewhat asthmatic accordion; if the maid-servants of the establishment are many and comely the visit is often prolonged. Cheers for the family bring the visit to a close, and the men troop off to again go through the same business at the next orchard. It is an astonishing fact that many of the older men really believe that if this custom were omitted a poor crop of apples would assuredly follow; and if a man is unpopular, his orchard is purposely avoided."

Brand gives two songs, viz.:

Here's to thee, old apple-tree,  
Whence thou may'st bud, and whence thou may'st  
blow,  
And whence thou may'st bear apples enow!  
Hats full, caps full,  
Bushel, bushel-sacks full,  
And my pockets full, too! Huzza!

and

Health to thee, good apple-tree,  
Well to bear, pocketfuls, hatfuls,  
Peckfuls, bushel-bagfuls.

These versions, however, are evidently imperfect—mere tags. A fortunate result of Mr. Elton's letter was the contribution of a complete set of verses to the same journal by the Rev. Wadham P. Williams, of Bishop's Hull. After observing that it was years before he could obtain a connected or trustworthy version of the rhymes, he cites the following effusion furnished him by Dr. Prior, of Halse, and accordingly described as the "Halse Wassail Song."

Wassail, wassail, all round the town,  
The zidur-cup is white, and the zidur is brown.  
Our zidur is made from good apple-trees,  
And now, my fine fellows, we'll drink, if you please.  
We'll drink your health with all our heart,  
We'll drink to 'e all before we part.

Here's one, and here's two,  
And here's three before we goo.  
We're three jolly boys all in a row,  
All in a row, boys, all in a row,  
And we're three jolly boys all in a row.

This is our wassail, our jolly wassail,  
And joy go with our jolly wassail.  
Hatfuls, capfuls, dree basket, basketfuls,  
And a little heap in under the stairs.

Down in a green copse there sits an old fox,  
 And there he sits a-mopping his chops.  
 Shall we go catch him, boys—say, shall we go?  
 A thousand to one whor we catch him or no.  
 There was an old man, and he had an old cow,  
 And for to keep her he couldn't tell how,  
 So he bild up a barn to kip his cow warm;  
 And a liddle more liquor 'll do us no harm.  
 And now we'll go whooam, and tell our wife Joan  
 To put in the pot the girt marrow-bone,  
 That we may have porridge when we do cum  
 whooam.  
 There was an old man, and he lived in the West,  
 The juice of the barrel war what he loved best.  
 He loved his ould wife so dear as his life,  
 But when thay got drunk, why thay soon cum to  
 strief.

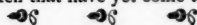


## Publications and Proceedings of Archaeological Societies.

### PUBLICATIONS.

THE second part of vol. iii. of the *ARCHÆOLOGIA* contains a most valuable assemblage of papers, paged from 289 to 603, illustrated with nineteen plates and twenty seven cuts in the text—"Calais and the Pale" is an exhaustive account by Viscount Dillon, V.P.S.A., of that once important jewel of the English crown. The Pale included 120 square miles of territory. The paper is chiefly based upon the great survey made of it in 1556, just one and a half years before it was lost to the English. The map shows that the Pale extended from Gravebires to Wissant, and reached inland about six to nine miles. The survey is contained in two large volumes in the Public Record Office, numbered 371 and 372 of the miscellaneous books. The article is illustrated, in addition to a map, with facsimile plans of Newenham Bridge, Guines Castle, Hammes Castle, and Calais, as well as a well-drawn bird's-eye view of part of the wharf of Calais, reproduced from a Cottonian MS. temp. Henry VIII.—Mr. H. Swainson Cooper, F.S.A., writes on "The Ancient Settlements, Cemeteries, and Earthworks of Furness," an interesting and varied group, which are here carefully described in letterpress and plan.—Rev. H. J. Cheales, M.A., writes on "The Wall-Paintings in All Saints' Church, Friskney, Lincolnshire," in continuation of the same subject as recorded in vol. xlviii. of *Archæologia*. The three pictures now illustrated have all reference to the Blessed Sacrament. They are described as "The King doing homage to the Host," "The Irreverent Woman," and "The Jews stabbing the Hosts."—Dr. Wallis Budge, F.S.A., writes on "A Coptic Grave-Shirt in the possession of General Sir Francis Grenfell." The plates and description prove it to be an exceptionally fine example of an early Akhmim sleeved garment, beautifully enriched with monochrome ornamental designs separately woven and sewn on to it.—Baron de Cosson, F.S.A., has a valuable and fully illustrated paper on "The Cross-

bow of Ulrich V., Count of Wurtemberg, 1460, with Remarks on its Construction." An alphabetical list of known cross-bow makers is given.—"On Offa's Dyke," by Mr. T. M'Kenny Hughes, F.S.A., is a communication wherein is collected together far more of the history and traditions respecting the earthwork attributed to Offa than has hitherto been accomplished, together with critical observations. The general conclusion is that "it is more probable that the long line of earthworks, carried generally along the hill-fronts and rarely across the valleys, belonged to the defensive systems of the Britons, or even of the Romans, or of the Romanized Britons, rather than that they were the work of the Saxons, who, except in their cemeteries, have left hardly a well or a potsherd to tell of their former existence."—Chancellor Ferguson, F.S.A., and Mr. Swainson Cooper, F.S.A., contribute, respectively, *Archæological Surveys of Cumberland and Westmoreland, and of Lancashire, North-of-the-Sands*. As we have before remarked, surveys done on so careful and comprehensive a plan are simply invaluable.—The record of the third year of the "Excavations on the Site of the Roman City at Silchester, Hants, in 1892," is excellently told and well illustrated by plans, etc., at the hands of Messrs. St. John Hope and G. E. Fox.—In the appendix are illustrated accounts of a beautifully-carved wooden casket, formerly belonging to Mary Queen of Scots, and of the Dolgelly silver-gilt chalice and paten, circa 1230, which Mr. St. John Hope describes as "unquestionably the finest English chalice and paten that have yet come to light."



The fourth part of vol. iv. of *Transactions of the ESSEX ARCHÆOLOGICAL SOCIETY* is paged from 227 to 315, but it has also bound up with it a separately paged further instalment of Admissions to the Royal Grammar School of Colchester from October 22, 1638, to March 23, 1641-2. We are glad, too, to note that the Essex Society has included within its covers the general index to archaeological papers issued by the Committee of the Societies in Union.—The first paper in this number is one on "Layer Marney Church," by Rev. H. J. Boys. It is a late Perpendicular building of brick, and has a chamber (? for resident chaplain) at the west end of the north aisle. This aisle is now separated from the nave, the bays being bricked up, and contains two Marney monuments, with effigies of 1413 and 1524.—"Notes on the Tombs and Memorial Tablets of the Parish Church, Hatfield Broad Oak," by Rev. F. W. Galpin, is a very good paper. The most important monument in this church is one of great archaeological interest. It is the effigy of Robert de Vere, Earl of Oxford, and is figured in Gough's, Stothard's, and Chancellor's books. He was the founder of the Benedictine priory of Hatfield Regis (*alias* Broad Oak), which used to stand to the north of the parish church. The Earl died in 1221, but the effigy to his memory, of which a good plate is given, was not erected for a considerable time after his death.—Rev. H. T. Burfield, F.S.A., writes a brief but highly suggestive paper on "The Essex Dialect and its Influence in the New World." "What," he asks, "is the source of the American twang? Strictly speaking, what we describe as the American twang is the New England twang—that is,



the speech of the district of which the State of Massachusetts may be regarded as the nucleus, as distinct from the speech of New York. The mere existence of such a singular form of English language standing out so prominently in the world is a very strange phenomenon if we think of it at all. What, then, is the origin of it? I propose to trace it to Essex."—"St. Michael's Church, Braintree," is described by Rev. J. W. Kenworthy. The original church seems to have been built by Bishop William St. Mary, who occupied the see of London from 1198 to 1221, and had a capital manor-house (where he occasionally resided) at Braintree. The fabric is chiefly Early English, but was most unfortunately treated by Mr. Pearson in 1866, a considerable part of the old building being wiped out of existence. Mr. Kenworthy is able, fortunately, to give a plan of the church as it existed in 1855. Rev. H. L. Elliott adds to Mr. Kenworthy's valuable account some notes on three bosses now at the Vicarage, Braintree. They were taken from the roof of the north aisle of the church in 1866, and carved with armorials and with bold and effective foliage. He proves them to bear the arms of Hanningfield, Badewe, and Robert de Braybrooke, who was Bishop of London from 1381 to 1404. Their date may be fixed during that episcopate.—Mr. C. F. Hayward, F.S.A., contributes a short illustrated paper, entitled "Notes of Hedingham Castle and Church, and of a Sculptured Pillar and Stem." A pretty sketch is given of the massive Norman keep of Hedingham, 110 feet high, with walls 12 feet thick. But the most interesting part of the paper is a description and drawings of the stem of a churchyard or market cross, beautifully carved on all its faces with a Norman-Romanesque pattern. It was found by Mr. Hayward in a beer cellar of the Old Falcon Inn, Hedingham, where it serves as a support for a beam which carries the ground, a position that it has probably occupied for three centuries. It is 5 feet 9 inches high. A full-sized model has been placed in the Colchester Museum.—Mr. G. E. Pritchett, F.S.A., gives a brief account and rubbings of two incised consecration crosses on the inside jamb of the south doorway of St. Leonard's Church, Southminster.—The last article is a short memoir, with portrait, by Mr. Walter Cronde, of the late Mr. H. W. King, the well-known Essex antiquary, and for many years honorary secretary of the Essex Archaeological Society. He died full of years and universally respected on November 15, 1893.

Vol. xxxix. of Proceedings of the SOMERSETSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY has recently been issued. Although it does not contain so much matter as the last volume, yet its interest is fully maintained; it is difficult to estimate the value of a complete set of these Proceedings in relation to a new history of the county. The first part of the volume contains an interesting account of the forty-fifth annual meeting of the society, which took place at Frome in August last. The second part consists of the following papers: (1) "Witham Friary," by F. T. Elworthy; (2) "Lecture on Witham Friary," by the Right Rev. Bishop Hobhouse; (3) "The Place-Name 'Frome,'" by Hugh Norris; (4) "The Origin of the Name 'Frome,'" by Professor F. J. Allen; (5) "The

Will of Dame Elizabeth Biconyll" (illustrated), by A. J. Monday; (6) "St. Barbara" (illustrated), by the Rev. F. W. Weaver; (7) "Ancient Chapels in Holm-cote Valley" (illustrated), by the Rev. F. Hancock; (8) "In Gordano," by the Right Rev. Bishop Hobhouse; (9) "Somerton Churchwardens' Accounts," by the Rev. D. Hayward; (10) "The Prebendal Psalms in the Church of Wells," by the Rev. Canon Church; (11) "Stone Coffins found in Wells Cathedral," by W. Fielder; (12) "A Revised List of the Birds of Somerset," by the Rev. M. A. Mathew; (13) Obituary Notices: (a) "Bishop Clifford," by the Rev. T. S. Holmes; (b) "C. J. Turner," and (c) "W. B. Sparks," by the Rev. Dr. Penny, R.N.; (14) "The Flora of Somerset," by the Rev. R. P. Murray (first instalment). The illustrations in Part I. include: Cheap Street, Frome; Church Porch and Vestry, Wells; Cover of Tomb, Lullington; Priest's Door, Orchardleigh; and Leper Window (?), Witham. The volume contains a map, showing the different botanical districts of the county. We understand that the 1894 meeting of the society will probably be held at Langport.

We are glad to receive the first number of a new quarterly periodical, entitled DORSET RECORDS, edited by Messrs. E. A. and G. S. Fry. The annual subscription is 10s. 6d. This number contains three sections, each with separate pagination. It is intended that each section shall be continued every quarter until completed, thus in time forming separate volumes. These three sections are: (1) Index to Dorset Wills and Administrations in the Probate Registry at Blandford, 1681-1792; (2) Long Burton Parish Register for Baptisms and Burials from 1695 to 1753; and (3) Inquisitiones Post-Mortem of Dorset, temp. Charles I. Other records of a similar character relating to Dorset will in due course be taken in hand, such as Abstracts of Dorset Wills, Dorset Feet of Fines, Dorset Lay Subsidies, etc. The agent is Mr. C. J. Clark, 4, Lincoln's Inn Fields, W.C.

No. 4, vol. iii., of the Quarterly Journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY, edited by Rev. P. H. Ditchfield, F.S.A., contains continuations of five papers that we have noticed more than once in other issues, viz.: (1) "Vachell, of Coley"; (2) "Swallowfield and its Owners"; (3) "The Antiquities of Wallingford"; (4) "Early Berkshire Wills"; and (5) "Early Charters and Documents relating to Bisham." The first of these is illustrated by a good facsimile of a seventeenth-century bird's-eye view of "Coley near Reading in y<sup>e</sup> County of Berks, y<sup>e</sup> Seat of Tanfeild Vachell, Esq<sup>r</sup>," it is of considerable interest as showing the elaborate and formal character of the extensive gardens and grounds. The will of Thomas Babbham, citizen and grocer of London, October 11, 1490, bequeaths "to Margaret my wife my game of swannes that I have belonging to my place in Cokeham & after her death to Richard Babbham my son." An interesting inventory (translated) of the church goods of the preceptory of Bisham in 1317 is given. The following is the list of books: "ij Antiphonaries and j Antiphony with Hymnary; j Great Legend in ij volumes, well bound; j Ordinal, bound; j Martiloge, bound; ij Graduals,

each of which with Troparium, well bound ; iij Processionals, not bound ; j Epistolary, bound ; j book which is called the Lives of the Fathers, well bound ; ij books of Collects, bound ; j book of Sequences, bound ; ij Psalters, bound ; j called Processional, unbound ; j book of Homilies ; j book of Narratives, which begins *Quadam die*, well bound ; j little book which begins *Anima nostra*, unbound ; j French book which begins *Une quille fait avans dist nostre seigneur*, &c. ; j book which begins *Comence de sapience* ; j book of the Office of Blessed Mary, bound ; and j Gospel Book, bound, with a Majesty and symbols of the four Evangelists silver gilt, set with precious stones."

The February number of the Journal of the EX-LIBRIS SOCIETY contains a continuation, by Mr. John Vinycomb, "On the Processes for the Production of Ex-Libris"; the various modes of engraving on copper and steel plate are well described and illustrated. An account is given of the establishment of a kindred society in France, termed "La Société Française des Collectionneurs d'Ex-Libris." Monsieur H. André, 3, Faubourg St. Jacques, Paris, is the secretary. They have already issued the first number of their journal.

The last number (Part IV., vol. xlix.) of the Journal of the BRITISH ARCHAEOLOGICAL ASSOCIATION opens with "Notes on the Isis in the Saxon Charters and the Signification of Berkshire," a paper which was read at the Oxford meeting by Mr. W. de Gray Birch, F.S.A.—Mr. J. H. Macmichael contributes an illustrated paper on "The Bellarmine or Greybeard."—Mr. J. Park-Harrison writes "On a Saxon Picture in an early MS. at Cambridge." The MS. is a copy of Bede's *Life of St. Cuthbert*, in Corpus Christi library, of tenth-century date. The frontispiece represents a king, probably Egfrith of Northumbria, standing in a respectful attitude before St. Cuthbert at the entrance of a lofty church ; this church, whose architecture is carefully discussed, Mr. Park-Harrison believes to be the wooden building erected at Lindisfarne by Finian "in the Scottish manner."—By far the best paper in this number is a well-illustrated one by Mr. A. G. Langdon on "Coped Stones in Cornwall."—Rev. J. Cave Browne writes interestingly on "Leeds Church, Kent"; Mr. Frank H. Williams on the "Discovery of a Roman Hypocaust at Chester"; and Mr. Loftus Brock, F.S.A., on "Excavations of the Site of Blackfriars Priory, and Discoveries at Cardiff Castle."—If reviews of new archaeological books are to form part of the "Antiquarian Intelligence," they should be done with more discrimination and not after so scrappy a fashion.

The first part of the SHROPSHIRE ARCHAEOLOGICAL TRANSACTIONS for the current year, just issued to members, contains the following papers: "On some Shropshire Place-names," by W. H. Dingnan; "Committee for the Sequestration of the Estates of Shropshire Delinquents," by R. Lloyd Kenyon; "The Ottley Papers relating to the Civil War," edited by W. Phillips, F.L.S.; "Selattyn, a History of the Parish"—Chapter VI., "The Church," by the Hon. Mrs. Bulkeley-Owen; "Extracts from a

Fifteenth-Century MS.," by E. Calvert, LL.D.; and "The Story of Oswestry Castle," by J. Parry-Jones, town clerk of Oswestry. Mr. Dingnan's paper gives many new suggestions, and is founded largely on the Anglo-Saxon charters. Some of his etymologies will no doubt be challenged. Shrewsbury he derives, not as heretofore from *Scrob*, a shrub, "the town of shrubs," but from *Scrob*, or *Scrupe*, a personal name, "Scrob's burgh." The Ottley Papers contain the original letters of Sir Francis Ottley, knight, the Royalist Governor of Shrewsbury, and of others, chiefly during the years 1642 and 1643, which Mr. Phillips has enriched with many valuable biographical notes. Dr. Calvert prints, from the MS. in the Shrewsbury School Library, a curious metrical version of the Creed, and a long Bidding Prayer, which, from the allusions to St. Chad of Lichfield and St. Mary of Coventry, was evidently formerly used in the Diocese of Lichfield and Coventry. A somewhat similar though shorter Bidding Prayer is printed in the *Lay Folks' Mass Book* (Early English Text Society). The MS. also contains part of Rolle's "Prick of Conscience," some quaint fifteenth-century sermons, receipts for the sickness of the plague, and "a fruitfull and a compendius treytys specially schewing wat meryte of pardon it is to hear a messe, and in speycall to see our Lord Jhu Cryst in forme of breyd," dated 1484. The whole MS. ought to be printed.

#### PROCEEDINGS.

At the meeting of the SOCIETY OF ANTIQUARIES, on January 25, Mr. Baildon exhibited an original general pardon, with its leather case, granted to Sir John Moore, knight, in 1688. Mr. W. H. St. John Hope, by permission of the Mayor and Corporation of Hull, exhibited three impressions of a hitherto unknown Statute Merchant seal for Kingston-upon-Hull. This seal forms one of a remarkable series, made in accordance with the provisions of the Statute De Mercatoribus of Acton Burnell, of 1283, and the Statutum Mercatorum of 1283, for sealing recognizances of debts. The usual type is that of the king's bust between two castles, with a lion of England in base. Some of the later examples show variations of this, and the Hull seal, obtained in accordance with Edward III.'s charter of 1331, has a half-effigy of the king between two ships. Mr. Hope also communicated some remarks on the probable dates of the several Statute Merchant seals. The Rev. E. S. Dewick read an analytical description of a magnificent fourteenth century Pontifical, belonging to Mr. Thomas Brooke. This splendid MS., which was also exhibited, Mr. Dewick showed to have belonged to Reinald von Bar, Bishop of Metz from 1302 to 1316. Besides being most beautifully written, it is enriched with numerous pictures and initial letters, as well as various grotesques in the borders. The pictures practically form a series of pictorial rubrics, so minutely do they illustrate the different scenes in the consecration of a church, the blessing of abbots and abbesses, the consecration of a bishop, and other episcopal offices contained in the book. The MS. is apparently of North French work, of the beginning of the fourteenth century, and is one of the most beautiful books known of that date.

On February 1, Mr. Brabrook and Mr. Stephenson

were appointed scrutators of the ballot for a new member of council and director in the place of the late Mr. H. S. Milman. Mr. Blair reported the discovery of some fragments of Roman inscriptions at Sagedunum. Mr. Niven communicated a note on Fyfield Church, Berks, destroyed by fire on October 27, 1893, when some fine screen-work and other interesting remains perished. Mr. Harrison communicated, on behalf of the Lancashire and Cheshire Archaeological Society, an archaeological survey of pre-Roman, Roman, and post-Roman Lancashire, on the lines of the surveys of other counties already completed and published. The Rev. R. B. Gardiner exhibited photographs of, and described, an interesting alabaster effigy of a lady at Ilton, Somerset, of late fifteenth-century work, showing the somewhat rare "mitred" headdress. Mr. Hope suggested, from the great similarity between the Ilton effigy and that of a lady at Norbury, Derbyshire, 1483, that both were made by the same man, probably an alabaster worker at Chellaston, Derbyshire, whence other fine effigies are known to have emanated. At the conclusion of the ballot Mr. J. H. Middleton was declared elected member of Council, and Viscount Dillon, V.P., Director.

At the meeting on February 8, Sir J. C. Robinson exhibited a number of palaeolithic and neolithic implements found at Lee-on-the-Solent.—Mr. A. S. Murray read a note on a small Greek bell found at Thebes, with a dedicatory inscription by one Pyrrhias to the god Cabeirus and a boy, which he thought might be of some use in the future elucidation of the complex and difficult subject of the Cabeiri.—Mr. Payne read a paper on the discovery of the Roman walls of Rochester, in which he showed that, despite the opinions expressed by Mr. Roach Smith, there could be no doubt that large portions of the existing remains of the city wall were of Roman date. Detached pieces remained along the whole line of the north wall; Roman masonry formed the base of the east wall; the rounded south-east angle was entirely Roman and still standing to a considerable height; a long piece of core remained in the Deanery garden, and beyond it a fine length formed the division between the Norman cloister and frater of the priory; and, lastly, it could be seen beneath the early Norman river wall of the castle built by Bishop Gundulf. Mr. Payne further described the foundations of two other walls—a Norman one found by Mr. Hope in 1886, and another further south, lately traced by probing, doubtless built by Henry III. in 1225-26.

At the meeting on February 15, the following exhibitions and communications were laid before the society: A jug of English earthenware, by Sir H. H. Howorth, M.P.; Roman pottery found near Farnham, Hants, by Mrs. Kingdon; a planispheric astrolabe of English make, and a German ring dial with a coat of arms, by the President; two sculptured alabaster panels of the fifteenth century, by Mr. W. H. St. John Hope, M.A.; and on a Roman sculptured figure found at Froxfield, Wilts, and other antiquities, by Mr. Walter Money, F.S.A.

At a meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, on February 7, Mr. R. Wright Taylor exhibited and described a small coffer or box of *cuir-*

*bouilli*, or stamped leather-work, dating from the early part of the fifteenth century. The shape of the box is an irregular octagon, six of the sides measuring  $1\frac{1}{2}$  inches, and the remaining two sides, which form the back and front of the box, about 5 inches. The top is richly ornamented with a floriated scroll of great beauty, the groundwork being pounced. On the inside of the lid are the words "Mercy Thee" in black-letter characters. The box was probably intended to hold deeds, and some bonds, but of much later date, still remain in it. Mr. C. T. Davis exhibited a rubbing of the little known brass at Aberdeen to Dr. Duncan Liddel, 1613. It is a large plate of foreign manufacture, measuring 5 feet 5 inches by 2 feet 10 $\frac{1}{2}$  inches, containing in the upper portion the half-effigy of Dr. Liddel seated in his study surrounded by books, retorts, etc. It is probably a portrait, but the main interest in the brass is the fact that all the accounts for the engraving, transport from Antwerp and setting in the stone are preserved in the town records. The grand total in "Schottis money" came to £995 15s., including a sum of £3 5s. lost in difference of exchange. The maker's name was Jaspert Brydegrowme, of Antwerp. Mr. Mill Stephenson exhibited and shortly described an almost complete collection of rubbings of brasses from the county of Surrey. This county possesses about one hundred and forty examples with effigies, but will not compare with either of the neighbouring counties of Sussex or Kent for fine specimens or richness of detail. It has, however, many examples well worth the consideration of the student.

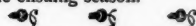
At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, held on January 17, Miss Swann described a remarkable stone object which has been found in digging the site for the new city buildings at Oxford. It is in the form of a small font, with four shafts at the corners and a central one. It is only 11 inches high, and of early Norman style. It is supposed to be a chrismatory. The Jews' quarter was formerly in the part of Oxford where the find has been made.—Mr. Bodger sent for exhibition a series of Roman objects found at Peterborough, among which was a Roman colonial coin with a Greek inscription.—Mr. Oliver described some beautiful lamps of Roman date, mostly found in Syria.—Mr. Earle Way produced a great many objects, mostly of Roman date, which have been discovered on the site of the tennis court of the Old Marshalsea Prison, Southwark, which is now being covered with new buildings. Traces of piling indicated the position of an ancient water-course; and a boat-hook was found embedded in black mud. Many leaden spoons of sixteenth century date were also met with.—Mr. J. T. Irvine sent sketches of an interesting example of Norman ironwork at Leathley Church.—A Roman horseshoe of broad, flat form, found at Colchester, was described by Mr. Wood.—A paper on "The Parishes of Leeds and Bromfield, Kent," was read by the Rev. J. Cave-Browne. The various ancient buildings in the parishes, Battle Hall, the site of the Priory, and the mansion afterwards erected on part of it, were described.—Another paper was then read on "Recent Discoveries at Carnarvon," prepared by Mr. Sheraton. It was illustrated by photographs of the

walls of the ancient Roman station and of the recently opened timber roof of the church.—Mr. Cann Hughes described various antiquarian discoveries at Chester.—At the meeting held on February 7, it was announced by Mr. Loftus Brock, F.S.A., hon. sec., that invitation had been received from the Lord Mayor of Manchester for the association to hold this year's congress in that city, and that the invitation had been accepted. Mr. Cecil Davis described some finds of prehistoric stone implements near Auckland, New Zealand, and exhibited two examples. The Rev. J. B. Lewis reported the existence of an early font at Toller Porcorum Church, Dorset, which he supposes to have been a Roman altar. Mr. Barrett described a mediæval column now in a cellar at Castle Hedingham. Dr. Fryer rendered a description of the casting of the bells of Llantrissant Church, South Wales, in the tower of the church in 1718. This led to a discussion with respect to the custom of casting bells on the spot by various itinerant bell foundries, and many instances were reported. Among these Mr. Earle Way described the Bell Pit Field at Templeton, near Tiverton, where the church bells are believed to have been made. A paper on "Ecclesiastical Antiquities" was then read by Mr. A. Oliver, illustrated by an exhibition of many examples of crucifixes, and other objects of varying dates, indicating much diversity of design. Various positions of the Saviour's head were shown, and in one example both hands were placed over the head. Some of the crosses were made to open to contain relics, and an example found in the Minorities had three cherubs' heads at the extremity of each arm of the cross. Among the examples was an elegant pax of fourteenth-century date, in a framework a century or two later. The second paper described an antiquarian tour in East Anglia, made by Mr. T. Cann Hughes. Many of the lesser known churches of the district, as well as others famous for their architectural beauty, were described.



The eighty-first anniversary meeting of the SOCIETY OF ANTIQUARIES of Newcastle-upon-Tyne was held in the library at the Castle on January 31, the president, the Earl of Ravensworth, being in the chair.—Among the donations to the museum, for which thanks were voted, were from the Rev. G. Rome Hall, F.S.A., V.P.: Three small plates of bronze of a Roman *lorica* linked together, discovered by himself in the debris from the wall turret *per lineam valli*, on the opposite side of the valley to the Mucklebank turret, recently excavated by the society. Also from Mr. J. C. Brooks, V.P.: His magnificent and extremely valuable collection of portraits and autograph letters, all in 26 royal 8vo. cases, including portraits and autographs of our sovereigns from Henry VI. to Victoria (except Mary and Edward VI.), most of the Anglican archbishops and bishops, all the bishops of Durham (except Pilkington, Barnes, Hutton, and Montaigne), of Sir Godfrey Kneller, Hogarth, Pope, and Wellington; most of the presidents of the United States; including that of General Washington, etc.—The annual report showed that the roll of members was well sustained at a total of about 350, and the treasurer showed a balance on the year of £31 11s. 7d.—The following report of the North-

umberland Excavation Committee was read by Mr. Blair, F.S.A., which we give *in extenso*, on account of the importance of the subject with which it deals to all English antiquaries. The fund ought to meet with far greater support:—"The committee of the Northumberland Excavation Fund, in presenting the report of their first year's working, are not able to boast of any great discoveries, but they hope that their slender band of subscribers will feel that their scanty funds have been judiciously expended. The chief object pressed upon their attention by their correspondents at Oxford and elsewhere was the determination of the character and composition of the *vallum* which so mysteriously accompanies the Roman *murus*. In this earthwork two series of cuttings have been made, one about a quarter of a mile east of Heddon-on-the-Wall, and the other at Down Hill, a little to the east of *Hunnum*. By the former cuttings, owing to the fortunate presence of a seam of fire-clay (through which the fosse of the *vallum* was cut, and some portions of which were found both in the northern *agger* and the southern *agger*), it has been possible to determine satisfactorily the manner of disposing of the earth which was dug out of the trench. There was also found in the northern mounds at this place, near the ancient level of the surface, two objects of considerable interest, one a bronze axe-head, socketed and looped, and the other a flint scraper. These curious relics have suggested a question whether it is possible that the *vallum* can, after all, be a work of the pre-Roman period. The cuttings at Down Hill were made at the point where the *vallum* makes its remarkable curve of divergence from the line of the *murus*. The interesting feature in connection with these excavations has been the discovery of traces of a road running east and west, 17 feet wide. Is this road of Roman origin? It has a clay foundation, and consists of a sandstone pitching, similar to the bottom pitching of a modern macadamized road, but without any hard metal on the top. It has been traced from the Carr Hill Farm westward along the line of the *vallum*, and between the ditch and the north *agger*. It keeps parallel with the *vallum*, which at this point is also parallel with the wall; but where the *vallum* makes its identical deflection to the south-west the road continues in the straight line, and in order that it may do this a considerable length of the north *agger* has been cleared away to make way for it. After the road approaches Down Hill, it makes an S curve, and sweeps round the hill to avoid passing over the highest point. The *vallum* meanwhile keeps to the south flank of the hill. Of the sections generally it may be said that, though not much was found in the way of actual remains, they have given us more accurate surveys of the exact original contour of the earthworks than anything that has yet been made. The committee hope that the antiquarian public will be sufficiently interested in the important questions relating to the history of Roman Britain, which may be elucidated by researches of this kind, to furnish them with funds for the excavation of at least one mile-castle and one camp in the ensuing season."



The annual meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held at Chetham College, January 26, Mr. J. Holme Nichol-



son, M.A., presiding. The annual report congratulated the society on its continued activity, as evinced both by solid archaeological work, and the attendance at the summer and winter meetings. The membership continued to be very satisfactory. There were now on the roll of members 278 ordinary, 47 life, and 6 honorary members, making a total of 331. The archaeological survey of Lancashire had been completed during the year by Mr. William Harrison, with the assistance of members and others resident in various parts of the county. This work is of the highest importance. The Map and Topographical Index are now in the hands of the Society of Antiquaries of London, and will be communicated to the society at their next meeting, and published in *Archæologia*. The thanks of the Council were tendered to Mr. C. W. Sutton, who had for eight years edited the transactions of the society, to Mr. T. Letherbrow, the treasurer, and to Mr. George C. Yates, F.S.A., who had acted as honorary secretary since the foundation of the society. The report and treasurer's statement were adopted on the motion of the Chairman, seconded by Mr. Taylor.

The monthly meeting of the same society was held in Chetham College, February 2, Mr. C. W. Sutton presiding. Mr. Joseph Pearson placed on the table a complete set of the new coinage; also a tray of interesting military medals, of which he gave a short description. Mr. S. Jackson sent the drawing of a perforated stone hammer, eleven inches long, found near Garstang. Mr. Thomas Roose, of Bolton Abbey, sent for exhibition an interesting series of stone implements discovered by him on Entwistle Moor, Burnley. Mr. George C. Yates, in reading a description of the implements, written by Mr. Roose, said that almost all our moorlands had from time to time yielded evidence of their having been occupied by early man, at a time when they were woods and forests that had long since disappeared. Anyone who had searched these moorlands for implements of flint and stone could not have failed to notice in many instances the abundance of these relics, but more especially the way they were distributed. From evidence he had collected he was of opinion that their isolated position, coupled with the fact that no other flints or chert were found in the entire length of that ridge, though the greater part of the peat had been eroded, and that some pieces of flint had been influenced by fire, pointed to the place having been a settlement of Neolithic man. In a letter to Mr. Yates from Mr. Tattersall Wilkinson, of Burnley, in reference to Mr. Roose's find, he said the great area over which flint implements are found amongst the hills of the Pennine Range opened out a weighty question. When they took into consideration that in the majority of instances where the peat had been eroded by atmospheric influence, flint implements were found, untold cycles of ages must have elapsed since the first advent of man on these hills, or he must have been numerous indeed in bygone days. It seemed very probable that the weakest tribes would be driven into these solitary wilds as a natural consequence. Mr. Wilkinson said that he had another stone circle in view which he intended to examine. Mr. C. T. Tallent-Bateman exhibited and presented to the society the following interesting documents: Schedule of title deeds, *temp.*

Charles I., relating to land at Castleton, near Rochdale, held originally of the Byron family as "farmers" of the royal manor of Rochdale, referring to numerous Lancashire families—Heywood of Heywood, Worsley, and others; a draft settled by a famous Lancashire Chancery counsel (Mr. Edward Chetham), *temp.* Charles II., of a Chancery petition relating to the family of Lighthoune and property at Blackley; a draft deed of the time of James II., referring to the same family and property; and an autograph of Thomas Case, well known as one of the Assembly of Divines, once rector of Trinity Church, Salford, and who is mentioned in *Hudibras*. Major French, of Bolton, contributed a paper on the (so-called) Martyr's Stone of George Marsh, at Dean, and recent proceedings in relation thereto. An interesting discussion took place after the reading of this paper, in which the Rev. E. F. Letts, Mr. George B. L. Woodburne, and others took part. A paper on the Misereres at Malpas, Cheshire, and Gresford, Denbighshire, was read by Mr. Hughes. Mr. C. T. Tallent-Bateman also read a short communication on the late Miss Emily Holt.

At the meeting of the NUMISMATIC SOCIETY, held on January 18, Sir J. Evans (president) exhibited a specimen, thickly gilt, of the magnificent French medal cast at Lyons in honour of Louis XII. and his wife, Anne de Bretagne. Though no examples in gold of the original issue of this medal are preserved, the present specimen is an early and finely executed cast in copper. Its only defect is that a small portion of it has been broken off, which, however, has been replaced by a reproduction of the corresponding part from the specimen in the British Museum.—Dr. F. P. Weber exhibited some small agates, cut so as to show the eye or eyes upon them, and commonly known as Indian "eye stones." These Dr. Weber was inclined to identify with the stones which are referred to by Nicolo Conti, in his account of travel in India in the fifteenth century, as "cats' eyes," and which he says were used as money in some parts of India. The stones now known as "cats' eyes" are quite different. If the so-called "eye stones" are in reality identical with the stones mentioned by Conti, they are, next to the "cowries," the commonest specimens now extant of an old non-metallic currency.—Mr. Hoblyn exhibited a penny of Edward the Confessor, struck at Hastings by the Moneyer Theodred; also a testoon and a shilling of Edward VI., countermarked with the portcullis.—Mr. Prevost exhibited specimens of Swiss *jetons d'escompte*, representing values of 5, 10, 20, and 50 centimes.—Sir J. Evans read a paper on a small hoard of Anglo-Saxon sceattas, found near Cambridge, both inscribed and uninscribed. The writer was of opinion that some of them might belong to East Anglia rather than to Mercia. The uninscribed specimens bore much resemblance to certain coins of Eadberht and Alchred of Northumbria, and might probably be attributed for the most part to the earlier half of the eighth century, a much later date than that which has hitherto been usually assigned to them.

The first annual meeting of the YORKSHIRE ARCHÆOLOGICAL SOCIETY was held in the Mayor's Parlour, Leeds, on January 25, when satisfactory reports and

accounts were presented. This is our old friend, the "Yorkshire Archaeological and Topographical Association," under the new and shorter title which they thought well to adopt in the spring of last year. The society does not seem to hold any winter meetings, but to confine itself entirely to one or two summer excursions and to the publishing of a journal. But we hope a little more energy will be thrown into its proceedings in this and other directions under its new name, for a new style will not in itself effect anything. It has still, we are glad to note, a very large roll of members, far surpassing some societies that do more work.

The annual meeting of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY was held at the Chapter House, St. Paul's, on January 27, when the fifteenth annual report was presented. The report showed that nine meetings for the reading of papers had been held during the past year, that summer afternoon visits had been paid to five churches, and that a whole day had been spent by the members at Rochester. The accounts show a balance of £1 2s. 2d., as well as a reserve fund in the Post Office Savings Bank of £103 os. 6d.

On Wednesday, January 31, a meeting of the same society was held in the same place, when a paper was read by Mr. Mill Stephenson, F.S.A., on "The Monumental Brasses of Surrey."

At the meeting held on February 21, a thoroughly interesting paper was read by Dr. J. Wickham Legg, F.S.A., entitled "Some Notes on the Marriage Service of the Book of Common Prayer."

At a meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, held on January 26, Mr. John Thornton delivered an able lecture on "Local Heraldry." Mr. Thornton's paper was illustrated by a series of sixteen careful drawings, which he had prepared from monuments in the Bradford Parish Church, and he also showed a series of twenty-four exquisite heraldic drawings prepared some ten years ago as designs for costumes in a procession representing the different Yorkshire towns. Mr. Thornton remarked that from neglect many of the heraldic embellishments in Bradford Church were rapidly becoming obliterated. He suggested that the society or the church authorities should take steps, by having the devices retouched before they disappeared, to preserve them for future generations of antiquaries. With regard to the arms of the town of Bradford, he stated that he had several times endeavoured, without success, to obtain information as to when, if ever, a grant of arms to Bradford took place, where the original grant now was, and what the exact arms of the borough were. The representations which were presented by local decorators differed ludicrously from one another, and he suggested that it would be desirable for some careful and accurate drawing to be made, and placed in the Free Library for consultation by local decorators and others.—Some discussion took place, and the president said that great trouble was taken by the Corporation to obtain an accurate representation of the arms, and the best authorities were

consulted, with the result of the arms described in the Corporation Year-Book being adopted.

At a meeting of the CARADOC AND SEVERN VALLEY FIELD CLUB, held at Shrewsbury on January 17, Mr. J. G. Dyke read a paper on "Some Characteristics of Old Watling Street," as found near Church Stretton. This last summer a trench was dug 5½ feet deep and 8 feet across Watling Street, when the old Roman road was brought to light. It was found to consist of 8 inches of gravel, resting on a layer of field stones, or perhaps of the large stones raked out of the gravel and laid down first. These were carefully placed by hand, and constitute a layer about 4 inches in thickness. They can scarcely be called a pitching or pavement, as they are not set upright, and do not bind each other. There was thus a thickness of a foot of stones and gravel, thinning out to 2 or 3 inches at the sides. The curvature was about the same as a good modern road, and its extreme width about 16 feet. Mr. Dyke showed that it is a mistake to suppose that Roman roads were always paved roads; his experience of fourteen miles of Watling Street round Stretton showed that here it was a gravelled road, always lying high on the surface of the ground, and in some hollow places raised by embankments.

At a meeting of the ELLESMERE FIELD CLUB, held at Ellesmere on January 24, the Rev. T. Auden, F.S.A., read a valuable paper on "Roman Shropshire." He inclined to the opinion that the Breidden Hills answer much better to Tacitus's description of the place where Caractacus made his last stand against the Romans, rather than Caer Caradoc on Coxwall Knoll. He drew a graphic picture of the rise and progress of Uriconium, and gave some account of the lead mines and roads, and of the Roman villas found in Shropshire.

At the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY, held on February 6, at the society's house, 37, Great Russell Street, various donations of books were acknowledged, and six candidates duly elected. A paper was read by Dr. Gladstone, F.R.S., on "Ancient Medals from Tell-el-Hesi." This was followed by a paper by Mr. P. le Page Renouf (President) on "An Important Point of Egyptian Theology."—The next meeting of the society will be held on March 6, at eight p.m.

The annual meeting of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY, was held at the Shirehall, Shrewsbury, on February 9, the Rev. T. Auden, F.S.A., in the chair. The report stated that the council of the society propose to issue an index to the first eleven volumes of the Transactions as a separate volume, by subscription. They have invited the Royal Archaeological Institute to visit Shrewsbury during the present year, which invitation the Institute have cordially accepted. They have taken under their patronage Mr. Cranage's forthcoming work on the "Churches of Shropshire," and they appeal for an increased membership. The statement of accounts

unfortunately showed a deficit of £50. The Bishop of Lichfield was unanimously elected a vice-president of the society. Dr. Calvert, bursar of the Shrewsbury schools, read a paper on "The Early History of the Old School Buildings." The old council were re-elected.

The sixteenth anniversary meeting of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY was held in the School of Art, Derby, on February 19, Sir John G. N. Alleyne, Bart., in the chair. After the satisfactory report for the past year had been presented, and the officers re-elected, Mr. A. E. Cokayne read a short paper entitled "Extracts from Dr. Denman's Diary." This was followed by a lantern lecture upon "Old Volcanoes of Derbyshire," by Mr. H. Arnold Bemrose.

The annual meeting of the archaeological section of the BIRMINGHAM AND MIDLAND INSTITUTE was held at the Institute on January 31. Mr. Sam Timmins presided. The chairman, in moving the adoption of the report, emphasized the appeal which had been issued for the augmentation of the copying fund. Mr. Greenway seconded the motion, and it was passed.—Votes of thanks were accorded to the president, hon. secretary, hon. librarian, and the committee for their services during the past year.—The committee was elected as follows: Messrs. J. A. Cossins, H. S. Pearson, S. Timmins, W. S. Brassington, W. Wright Wilson, J. Hill, and Oliver Baker.—Mr. Sam Timmins read a paper on "William Murdock," who, he said, was born on August 21, 1754, in Ayrshire. Although a large part of his life was passed away from Birmingham, his connection with Soho was continuous. His father was a miller, farmer, and millwright, and many of Murdock's relatives were men of mark, one of them being a teacher of Burns. As a boy, Murdock herded his father's cows, as there were no hedges in those days, and made a cave in the hills, in which he burnt splint coal, which might have been the first suggestion of gas for illuminating purposes, for which he became famous. The fame of Soho having reached the North, Murdock thought it time to see what the wonderful inventions were. He made his way to Soho in the hope that his countryman, Watt, would find him a place. It happened, however, that Watt was away, and Boulton's attention was attracted by a hat which Murdock was wearing. Murdock explained that it was made of wood, or "timber," turned upon a lathe. The curious hat really secured him a situation, and he was engaged at 15s. a week, increased to 17s. in the country, and 18s. in London. Nineteen years were spent in Cornwall looking after the firm's engines, which were being used by the mining people. Whilst there, Murdock devoted much time to steam locomotion for roads, and his was practically the first example of the steam locomotive. His next research and experiments were in the illuminatory value of ordinary coal-gas, and in 1802 the Soho Works were illuminated by gas. Murdock, however, derived no benefit, except the honour of this invention; but he returned to Soho to win other triumphs in many other ways. He had won his way to fame, and was more than ever industrially

employed. He superintended the machinery at Soho, and occasionally the erection of machinery in various parts of the country.—Mr. Timmins enumerated some of the chief of Murdock's very numerous inventions, including the endless screw for boring cylinders, the famous double D slide-valve—an apparatus for boring stone-pipes out of solid rock—the pneumatic lift, which is now so commonly used, a machine for pressing peat-moss, which could be moulded into medals, and armlets, and necklaces, and given a brilliant polish like the finest jet. Murdock considered that there was a great waste of power in the streets, and conceived the idea of converting them into movable roadways—grand treadmills—and using the waste power produced by pedestrians. The waves, too, he proposed to use as a motive power—a plan which Mr. Timmins said was now being adopted at the Niagara Falls. Murdock died on November 15, 1839, in his eighty-fifth year, and was buried at Handsworth, near the last home of his old friend. A memorial bust preserved his intelligent and handsome face, and some day, perhaps, when Birmingham had learnt to honour those who best deserved their gratitude, a public memorial of William Murdock might record the genius and honour the memory of one of the most illustrious of the heroes of Soho.

The annual meeting of the NEWBURY DISTRICT FIELD CLUB was held on January 29, in the Parish Room, Newbury, Mr. Mount, M.P., in the chair. The treasurer's report showed a balance in hand of £29 6s. 11d. The secretary's report showed a small but satisfactory growth in the roll of members. Mr. Doran Webb, founder of the Salisbury Field Club, and Mr. Money, F.S.A., for so many years hon. secretary of the Newbury Club, were elected honorary members.—Several proposals for excursions during the coming summer were then considered, including Hatfield and St. Albans, Wilton House and Stonehenge, Oxford, Ockwells, Stoke Pogis, Dorchester, Ewelme Church, Shirburn Castle, Long Wittenham, and Drayton Church. The proposals were referred to the Central Committee.—Mr. Money undertook to edit a new volume of the club's transactions.

The annual meeting of the FOLK LORE SOCIETY was held at 22, Albemarle Street on January 17, the president (Mr. G. Laurence Gomme, F.S.A.) in the chair. On the motion of the chairman, seconded by Dr. Gaster, it was resolved that the annual report (a copy of which had been sent to every member of the society) be received and adopted. And on the motion of Mr. Nutt, seconded by Mr. Jacobs, it was also resolved that the balance-sheet appended to the report be adopted.—The persons recommended by the council as president, vice-president, members of council, and officers for the ensuing year, were duly elected.—The chairman then delivered his presidential address, and a short discussion ensued in which Dr. Gaster and Mr. Nutt took part.

On February 12, the second winter meeting of the EAST RIDING ANTIQUARIAN SOCIETY was held at Beverley, Mr. Bethell in the chair. A most interesting paper was read by Mr. A. Leach, F.S.A., on "A Strike at Beverley Minster in the Fourteenth Cen-

tury." Other papers were read by Mr. J. R. Boyle, F.S.A., on "Holderness Manorial Tenures," and by Mr. R. C. Hope, F.S.A., on the "Musical Instruments carved in the Nave of Beverley Minster."



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

HANDBOOK OF ENGLISH CATHEDRALS. By Mrs. Schuyler Van Rensselaer. *T. Fisher Unwin*. 8vo., pp. xxvi, 483. Illustrated with drawings by Joseph Pennell, also with plans and diagrams. Price 10s. 6d.

These descriptions of twelve English cathedrals—Canterbury, Peterborough, Durham, Salisbury, Lichfield, Lincoln, Ely, Wells, Winchester, Gloucester, York, and London—were originally written for the *Century Magazine*, but have been considerably revised and largely rewritten. The book does not pretend to be an exhaustive guide to the buildings with which it deals, but its attractive pages will doubtless appeal to many readers who would avoid more technical descriptions, and who yet wish to know something of the great churches of their mother country. A preliminary chapter of nearly forty pages gives a short general account of English cathedrals, and a brief sketch of English mediæval architecture, of which we shall have something to say presently. The chapters which follow generally commence with a short history of each see, noticing the remarkable men who have been connected with the church; then follows a description of the building itself and of its most characteristic features. The subject is treated with an unusual breadth of grasp and extent of knowledge, and the book throughout is very brightly and pleasantly written. Some of its best passages are those which deal with the general impression produced by the building and its surroundings—impressions which are well contrasted with each other and with the different characteristics of Continental cathedrals. The illustrations are not so numerous as in the original articles, but the name of Mr. Pennell is sufficient to indicate their excellence. The small plans of each cathedral are reproduced from Murray's *Cathedral Handbooks*.

Mrs. Van Rensselaer is careful to tell us in her introduction that this is a book for amateurs, not for architects; but she adds that she has "tried to make it a book which architects would be willing to put into the hands of ignorance." But while a handbook can scarcely be criticised in the same manner as a text-book of architecture, its architectural teaching should, nevertheless, be accurate and reliable. It cannot be said that these requirements are fulfilled in this book. The general drift of its teaching may be gathered from the fact that the author tells us that she knows of "only one book in the English lan-

guage" which to her "seems really good for beginners' use," and this is an American book—C. H. Moore's *Development and Characteristics of Gothic Architecture*. Although Mrs. Van Rensselaer scarcely seems inclined to endorse Mr. Moore's dictum that there is no "Gothic" architecture out of France, yet there is hardly a chapter in her book in which we are not told at some length how much better they did these things in France. No English student of mediæval architecture is likely to dispute that French Gothic led the way, that in its best periods its design more logically expressed its constructive features, that the superior science of the French enabled them to build on a scale never attempted in England. But it is impossible to admit that no work can be called "true" or "complete" Gothic unless it conforms to the best French type as exhibited in such a masterpiece as the cathedral of Amiens; unless the wall surfaces are suppressed, the vaulting thrusts concentrated on piers and neutralized by flying buttresses, the thrust of which is again neutralized by the great outer buttresses. The fallacy of such a view consists—as a reviewer of Mr. Moore's book has well pointed out (*the Builder*, lviii. 186)—in basing the definition of style on some elements of a building, and ignoring others which are of nearly equal importance. English Gothic has its own characteristic excellences, and probably Englishmen will continue to prefer the repose and dignity of the general aspect of Salisbury to the restlessness of the system of scaffolding which surrounds the chevets of the great French churches, however superior the science and logic of the latter may be. We are told in this book that English architectural histories are not "impartially international enough for the right instruction of Transatlantic students," and that an American "may be expected to write the first good general history of mediæval architecture." But more than once, as we shall see, our author allows her French prejudices to influence her to the extent of being most unfair to the English work she is describing. Even from her own point of view nothing is to be gained by forcing her argument too far. Take, for instance, the following passage: "A classic temple is a system of sturdy walls and colonnades all helping to sustain a solid roof. So is a Romanesque church. . . . A Romanesque church, like a Greek temple, stands by virtue of inertia; but a perfect Gothic church stands by virtue of a skilfully balanced system of thrusts and counter-thrusts concentrated upon special points of support" (p. 26). The essential difference between a trabeated and an arcuated style is here entirely ignored, the truth being that Romanesque was distinctively a round-arched style, and contained all the germs which were to develop into the perfect pointed Gothic.

We turn with interest to the description of the nave of Durham. Mrs. Van Rensselaer apparently accepts the date of 1130, a date upon which both documentary and architectural evidence is agreed, for the vaulting of this nave. In this vault, instead of adopting the semicircle for the transverse ribs (as in the transepts), the diagonal ribs were made semicircular, which Viollet-le-Duc tells us was really the sole innovation of the "premiers constructeurs de voltes franchement gothiques" (*Dict.*, iv. 35), and the pointed arch of the transverse ribs is the necessary consequence. But



Mrs. Van Rensselaer finds it hard to believe that these vaults can have been built "ten years before the construction of the choir of St. Denis, where the first perfect Gothic vaults were achieved." So she suggests that possibly "some French architect gave Durham's vaults their present shape at this phenomenally early day." If an architect of the *Domaine royal* is meant, the suggestion is quite inadmissible; if a Norman, it is without meaning, since Normandy and England were at this time practically one architectural province. Viollet-le-Duc would have told her that the Normans in England at this date had attained remarkable perfection in the construction of vaults, and that at the beginning of the twelfth century they were building groined vaults with ribs, while in France they had not got beyond the Roman groined vault without ribs (*Dict.*, iv. 101). Another instance of similar prejudice occurs in her comparison of Salisbury with Amiens (p. 160). We are told that if the curtain of wall between the pier-arches at Salisbury were taken away, everything above would fall. Exactly, and so it would at Amiens. However desirable it may be æsthetically that vaulting shafts should spring from the floor of a church instead of from corbels, surely no one imagines that it makes any appreciable difference to the strength of the construction.

Some of its views on the general development of English mediæval architecture require considerable qualification before this book can safely be "put into the hands of ignorance." We are told that, excepting Perpendicular, the Lancet period is more truly national than any other; that while in France Romanesque art passed into the typical form of Gothic art without a pause upon any clearly-defined intermediate station, in England the Lancet of the thirteenth century was such a station, and that it was long before England adopted Geometrical tracery. As a matter of fact, the development in England ran much the same course as in France; the single lights of English Lancet have their analogy in early French work, and (at a later date, of course, than in France) were superseded by Geometrical tracery. The earliest Geometrical bar-tracery in France dates from about 1215, and it does not occur in windows of more than two lights until about 1235; in England it first appears about 1245. Then we are told that Decorated is less characteristically English than any other mediæval style. It is unfortunate that the old classification has not been abandoned for one which distinguishes Geometrical from Curvilinear Decorated. For in window tracery, at any rate, when we leave behind the earlier Geometrical work, English work becomes more and more individual, and, after the beginning of the fourteenth century, can scarcely be said to owe anything to French inspiration. Curvilinear tracery was a genuinely English development, owing nothing to the Flamboyant of France, which, indeed, was not introduced until the English were abandoning Curvilinear for Perpendicular forms. Surely such a fact should not be ignored by the strictly impartial writer.

One or two small mistakes may be noted in conclusion. Archbishop Thurstan of York was not present at the Battle of the Standard; and he died, not at Cluny, as stated, but in the Cluniac house of

Pontefract. It is scarcely correct to say that English cathedrals "nowhere show above the level of the soil a single stone of ante-Norman date." The contract for glazing the west window of York Minster is dated 1338. Beverley Minster seems to be unfortunately treated by American critics, for Mrs. Van Rensselaer calls it a "Decorated church," and Mr. Moore credits it with a caricature of a moulded capital, which certainly is not to be found there, and probably nowhere else.

JOHN BILSON.

EXTRACTS FROM THE RECORDS OF THE ROYAL BURGH OF LANARK, with Charters and Documents relating to the Burgh, A.D. 1150-1722. Glasgow: Printed by Carson and Nicol for the subscribers, 1893. Crown 4to., pp. xl, 433.

Mr. Robert Renwick, deputy town clerk of Glasgow, well known throughout Scotland as an archivist of great experience and a master of burghal antiquities, has edited a comprehensive series of records and charters of the little town of Lanark. With its excellent preface, index and glossary, three maps, two facsimiles and frontispiece of the burgh seals, this substantial and portly quarto is a prize to the 400 subscribers, who for their 12s. 6d. have got emphatically great value. Lanark never was a place of any special national importance. In spite of its having been the scene of Wallace's first blow for Scottish freedom, it lay somewhat off the main track of public history, and its annals tell less of blood and battle than of bailies' council and community, more of the common doings of plain townsmen than of the feuds, forays, and frays of neighbouring lords and lairds. We have here, therefore, the annals of a quiet burgh under normal conditions, with just enough piquant gossip and criminal court intelligence to drive dulness away. Now and again we hear the distant rumble of the battlefield, as in 1650, when there came "sadde newes anent the defeat and scattering of the armie at Dumbarre," but the annals are notwithstanding essentially annals of peace. Mr. Renwick, in a sober and effective introduction, calls attention to the outstanding facts of the burgh's history more especially as touching its municipal life. With almost ascetic severity he has resisted the temptation to dwell on numerous picturesque and personal incidents which bring colour and comedy into the panorama of old times in Lanark. This course has, at least, one great advantage: it leaves the reader to discover his own "bits" in the picture. The first part of the volume—containing over 300 pages—consists of large representative selections from the minute books and burgh court books, the more ancient of which were, thanks to Mr. William Annan, the town clerk, discovered and rescued from imminent danger a few years ago in a receptacle which included firewood! The second part gives the various burgh charters, beginning with that of Alexander III. in 1285, which incidentally confirmed the burgh in all its commons and common rights of pasturage and turbary. The third part is an abstract of the chief charters and documentary references to Lanark in the various public archives. The work is of solid historical worth and decided interest. The archaeologist cannot fail to note a hundred points of value to him, such as

the frequent references to "kindness" as a legal interest in a holding; the odd Corpus Christi procession accounts, including such items as "the skynis to Cristis cote," and "for nalis to the dragown"; the provision for the town watch by the burgesses generally in turns day and night, "and na man till be exceptit nothir baillies clerk nor na utheris"; the burgh "belhouse" and the "ryngan of the belis that nicht the Prens was borne," in February, 1507; the "wapinschawing" on the castle hill, when all the men of the town had to "bring and present thair armour to the provest and balleis"; and so on, to say nothing of a license to Lanark regarding a water supply granted by a generous local landowner "fre gratis without gratetud in all tymes cuming." The burgh boundaries were at periodic intervals carefully perambulated. This was known as "the ryding of the landemuris," a great occasion, when the burgh minstrel's services were in demand, and the "balleis with the cunsall and commonatie personally past one hors and fuit to the performing of thair commonn welth and to mak it knhawin to all ajacent thair merches." This laudable custom is kept up, and the "Lanimer day" still records itself in red letters in Lanark. The town's lock-up or "theif holl" merits mention; so do the witch-pricking, the "rindaill" and "aikerdaill" lands, the duties of the burgh minstrel with his "swys" (drum) on dry days and his "pyp" on wet ones, and a host of other things here perforce left unnamed. But space must be spared for the fact that a portion of a road marked on General Roy's map of the environs of Lanark as a "Roman Way," is in a document granted by Charles I. in 1632, actually referred to (p. 324) as "callit Watling streit," a circumstance which Dr. Macdonald and Mr. Haverfield will doubtless duly digest. It only remains to express the hope that other burghs will follow Lanark's example, and entrust their records to the same well-equipped editorial hands.

#### FOLKLORE OF SCOTTISH LOCHS AND SPRINGS.

By James M. Mackinlay, M.A., F.S.A. Scot.  
Glasgow: William Hodge and Co. 8vo., pp. 376. Price 5s. net.

For some years Mr. Mackinlay has been a pains-taking collector of the folklore of North Britain. We have read with profit and pleasure papers from his facile pen, but not anything equal in interest and value to the volume before us. Here is brought together much curious information, and presented in a learned, but, at the same time, readable style.

Mr. Mackinlay is a man of method, and arranges his materials under fitting heads, and the reader, instead of having to turn to various parts of the book for details on a particular subject, finds them brought together. We gather from a prefatory note that this is the first work giving a comprehensive account of well-worship in Scotland. The author is to be congratulated on breaking new ground, and we are disposed to believe that he has made a lasting contribution to the literature of the country.

Four pages are filled with the titles of the works the author has consulted in the compilation of his book. The list will be most serviceable to the student; we are pleased to see it there, and we wish other authors would follow Mr. Mackinlay's example.

The books do not merely relate to Scotland, but have been consulted to throw light on his theme. The opening chapter deals with the "Worship of Water." Some out-of-the-way information is given under this heading. "A curious instance," relates the author, "of the survival of water-worship among our Scottish peasantry was seen in the custom of going at a very early hour on New-Year's morning to get a pailful of water from a neighbouring spring. The maidens of the farm had a friendly rivalry as to priority. Whoever secured the first pailful was said to get the *flower* of the well, otherwise known as the *ream* or *cream* of the well. On their way to the spring the maidens commonly chanted the couplet:

"The flower o' the well to our house gaes,  
An' I'll the bonniest lad get."

This referred to the belief that to be first at the well was a good omen of the maiden's future. It is a far cry from archaic water-worship to this New-Year's love charm, but we can traverse in thought the road that lies between." A carefully-prepared chapter tells "How Water became Holy," and the notes on "Saints and Springs" supplies matter of two chapters. Attention is given to "Stone Blocks and Saints' Springs." Concerning "Healing and Holy Wells" and "Water-Cures" are a couple of chapters. An enumeration of some other chapters in the work will indicate the varied and entertaining topics taken up: "Some Wonderful Wells," "Witness of Water," "Water-Spirits," "Offerings at Lochs and Springs," "Weather and Wells," "Trees and Springs," "Charm-Stones in and out of Water," "Pilgrimages to Wells," "Sun-Worship and Well-Worship," "Wishing-Wells," and, lastly, "Meaning of Marvels." Many striking passages might be culled from the foregoing chapters as examples of the important information contained in this book, but we must content ourselves by assuring the reader that it would make a valuable addition to his library. There is a useful index included, and excellent printing on good paper and a neat binding all go to make this an attractive work.

WILLIAM ANDREWS.

#### BYGONE SCOTLAND: HISTORICAL AND SOCIAL.

By David Maxwell, C.E. Hull: William Andrews and Co. 8vo., pp. 313. Numerous illustrations. Price 7s. 6d.

Unlike most of its predecessors of Mr. Andrews's attractive "Bygone" series, this volume on Scotland is all from one pen, and thereby gains much in connected treatment. The writer of this notice is an Englishman with a fair notion of Scotch history, and with some personal knowledge of Scotland and Scottish antiquities; from his standpoint Mr. Maxwell seems to have made a wise selection of subjects wherewith to fill this volume, and to have treated them on the whole worthily. It would, however, have been far wiser, in a book of this description, to have omitted the section about the Reformation. Mr. Maxwell is clearly no theologian, and does not possess that wide historic knowledge which alone justifies broad general reflections. He tries to be fair all round from a would-be lofty and impartial standpoint, with the result of making himself offensive

to all earnest souls. The chapter in the centre of the book on "Old Edinburgh," "Offences and their Punishment in the Sixteenth Century," "Old Aberdeen," "Witchcraft in Scotland," "Holy Wells in Scotland," and "Scotch Marriage Customs," pleases us the most. We wish there had been more sections of this description and less general history.

THE IMITATION OF CHRIST. By Thomas à Kempis. Facsimile reproduction of the first edition. Introduction by Canon Knox Little. *Elliot Stock*. Folio. Price £1 10s. 6d.

Of all extant books, save the Bible, it is certain that no work has been so widely read, or so highly esteemed, as *The Imitation of Christ*, by Thomas à Kempis. This is shown by the fact that from the time when the first edition was printed, in 1470, no less than 5,000 different editions are known to have been issued. What editions beyond these may have been produced and lost, no one can now tell; but when this calculation is taken in conjunction with the fact that *The Imitation* has been translated into fifty-six languages, some vague conception can be formed of the millions of copies which must have been circulated and read down to our own day.

Before the invention of printing, *The Imitation* was copied and circulated widely in MS. throughout Christendom. That its renown had been widely established in this form is shown by the fact that it was one of the few books which were considered worthy of being printed during the first twenty-five years of the reign of the new art. A deep interest must always attach to the first edition of *The Imitation* as the fountain head of the millions of copies which have been distributed over the world, counselling and comforting the hearts of men during the four centuries. To Augsburg belongs the honour of first printing *The Imitation*, where, about 1470, Gunther Zainer first set up the type of the immortal work. But few copies of this *editio princeps* have survived, and it is but rarely that one is met with even by amateurs.

In order that the devout reader and collector may see the form in which the precious book first saw the light, the publisher has produced a *facsimile* of the first edition from a beautiful and valuable copy which was originally in the library of the monastery of St. Peter's at Salisbury. It is a handsome folio volume with broad margin, printed clearly in black letter, with its initials throughout in red. Those to the chapters are entirely red, the smaller initials occurring in the body of the text are added over the black letter. This peculiarity is common to many books of this period, and is interesting as marking the gradual transition from manual copying to printing; the black letters being all printed while the red initials were still put in by hand. The facsimile is printed on antique paper with rough edges, and is most admirably turned out by the publishers.

We confess to not being struck by the introduction by Canon Knox Little. That eloquent preacher would never claim to be a scholar or a theologian, and if this edition demanded any preface a better selection could very readily have been made.

To Mr. Elliot Stock all lovers of *The Imitation* are already greatly indebted, firstly for his production of

Mr. Wheatley's *Story of the Imitation Christi*, and, secondly, for that most charming version (with preface by Canon Liddon) termed *Musica Ecclesiastica*, but this beautiful and careful reproduction of the original edition surpasses all that has hitherto been attempted in this direction either by Mr. Stock or any other English publisher.

RANDOM ROAMING AND OTHER PAPERS. By Dr. Jessopp. *T. Fisher Unwin*. Crown 8vo., pp. xiii, 284. Price 7s. 6d.

Most of the papers contained in this volume possess not a little of that charm of grace and diction which we have come to look for as a special characteristic of the writings of the scholarly Rector of Scarning. There is an old proverb which records that an author's pen, like children's legs, improves with exercise; but this is by no means always the case, and there is unfortunately more of slipshod writing and somewhat weak gossip in this volume than in any of its predecessors. This is specially the case with the longest essay, "Random Roaming," an account of rambles in Sussex, which gives the title to the volume. The last paper, "Something about Village Almshouses," is full of those charming, out-of-the-way, historic touches which render it most interesting. To our mind, however, far the best of the essays, and one which will have a peculiar fascination for the student of English rural life and for the ecclesiologist, is that which is termed "A Fourteenth-Century Parson." It is based on the bailiff's balance-sheet for the year 1306 of John de Gurnay, Rector of Harpley, Norfolk. By the childless death of his elder brother, John de Gurnay became squire as well as parson of Harpley. From this apparently dry balance-sheet Dr. Jessopp weaves with much skill a highly-interesting picture of the village and church life of the times. Nor is Dr. Jessopp content to live as a dreamer over the past. The present condition of things, both of parsons and people, in our English rural districts sorely vexes his righteous soul (as, indeed, it must that of every reflective person), and it finds some vent in the essay entitled "Clergy Pensions." To this essay special attention is drawn in the preface. From it we quote a single burning paragraph: "It makes our hearts almost die within us sometimes when we reflect that our resources are diminishing, while the claims upon our common humanity are growing and growing. Meanwhile our labourers can never get rid of the sight of poverty in its most appealing shape—of poverty helpless and hopeless—poverty which they know to be undeserved. Week by week they are haunted by that little gathering of feeble old men and women hungrily watching for the coming of the relieving officer, and in terror lest their allowance should have been stopped by 'the board.' Do you wonder that, with those spectres fronting them, the labourers say to themselves, 'This is what we must come to in our turn,' or that they are the victims of a scowling discontent which makes them impatient for any change which may upset all things that are?" Such a passage does credit to Dr. Jessopp's discernment and goodness of heart, though we cannot but smile at his idea that better stipends for the clergy and a philanthropic building of almshouses are to be the cures! Rather it is the land question, and the big tenant and

landowner hands into which the administration of poor relief has fallen, that are at the bottom of the evil. But if we pursue such thoughts, even in a signed review, the editor's pen will surely strike them out of an antiquarian magazine! Nevertheless, as the original fault of bringing such thoughts into our mind lies at the door of that charming antiquary, Dr. Jessopp, we must beg leave to say that it is, in our opinion, most heartwringing to note (as we write) that that mildly remedial measure, the Parish Councils Bill, which the peasantry of the eastern counties were looking forward to with glowing anticipation, is being wrecked, in their blindness, by lords temporal and spiritual.

ROACH LE SCHONIX.

HISTORY OF EARLY CHRISTIAN ART. By Rev. Edward L. Cutts, D.D. *Society for Promoting Christian Knowledge*. Crown 8vo, pp. xvi, 368. Eighty-five illustrations. Price 6s.

"The special object of this book is to make more widely known the results which the study of the remains of Early Christian Art has attained in throwing light upon the early history of the Church." So says the brief preface to this volume, and Dr. Cutts may be congratulated upon having achieved a fair measure of success. At all events he has given us the best handbook at a reasonable price that has yet been published on Christian archaeology. Particular attention has been given to the externals of the worship of the Church before the time of Constantine. The following is a brief outline of the subjects dealt with in these pages: The Upper Room at Jerusalem; the first churches in the atria of the houses of the wealthy Christians; error that the Church worshipped in the Catacombs; the persecutions brief and partial; first public church in Rome, 222-235; forty public churches at Rome time of Diocletian; arrangements of first public churches borrowed from the houses where Christians first assembled; churches in Central Syria, North Africa, Egypt, and Nubia; churches of Constantine at Rome, Bethlehem, Jerusalem, and Constantinople; churches after Constantine, at Rome, Milan, Central Syria, Egypt, Nubia, Gaul, and Britain; baptisteries and fonts; the catacombs; tombs and monuments; paintings; the likenesses of Christ and His apostles; symbolism; sculpture; mosaics; ivories; gilded glass vessels; illuminated manuscripts; gold and silver vessels; holy oil vessels; sacred embroidery; religious subjects in domestic use; coins, medals, and gems; and inscriptions. The letterpress is for the most part well up to date, and we are glad to note that the Christian church of Roman date, discovered at Silchester in 1892, is accepted, as it ought to be, as an undoubted fact, though certain would-be archaeologists still like to dub it "so-called."

A concluding chapter puts together a useful summary of the main conclusions arrived at in the previous sections. The more important of these are: That "the Church of the Catacombs" is a myth, assemblies for worship of the primitive Church not being held in caves (save in brief times of persecution), but in the upper rooms and halls of the wealthy Christians. That public churches were built on the plan of the houses in which the congregations had been accustomed to assemble, with the modification of the apse suggested

by the civil basilicas. That public churches were numerous throughout the empire by the end of the third century. That to the end of the first and to the second century belong symbolical wall-paintings of the vine, fish, dove, anchor, Good Shepherd, baptism of Christ, Jonah, resurrection of Lazarus, etc., and a few brief simple inscriptions. That in the third century, the preceding symbols developed and Eucharistic ones appeared, whilst the inscriptions express aspirations on behalf of the departed. That the peace of the Church at the beginning of the fourth century led to a great extension of Christian art, such as passion and nativity subjects on sarcophagi, and the gradual use of the symbol of the cross and the sacred XP monogram. That the inscriptions of the fourth century bear explicit prayers for the dead and requests for their intercession, and that chapels began to be made in the catacombs for commemorative services for the saints, and that pilgrimages to the tombs of the martyrs became common. That in the fifth century, Christ is presented as the Great Teacher of the Church, delivering books to the apostles, and that pre-eminence is given to St. Peter. That the crucifix does not appear till the sixth century, and then without any attempt at realism. "Finally," says Dr. Cutts, and in this we heartily agree, "there is nothing in the history of Early Christian Art to discourage us—but rather the contrary—from frankly and fully using the arts in the service of religion. The æsthetic side of our nature, which recognises the noblest aspect of things in the actual world and in ordinary life, and deals with human aspirations and ideals, is akin to the religious sentiment. Our English religion has long been cold and unlovely, to a degree which ought not to exist in a true representation of Christianity, not only by reason of some popular doctrines not really belonging to it, which shock the heart, but also owing to its repression of the imagination and taste. The Arts will receive a new impulse when religion shall give them scope for works of the highest character for the adornment of its temples; and the Arts will repay religion by teaching its lessons with a force with which mere words cannot teach, and by bringing out its poetry and beauty."

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